BURMA GAZETTEER

UPPER CHINDWIN DISTRICT

VOLUME A



No. 1—The Chindwin River from the Shwepalin Rock, looking north.

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UPPER CHINDWIN DISTRICT

VOLUME A

COMPILED BY

G. E. R. GRANT BROWN, I.C.S.

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PREFACE.

It is open to the writer of a district gazetteer to set down what he knows about the district, or has already to his hand. He may thus produce a readable and useful book with comparative ease. Or he may decide what information is likely to be useful to future administrators, and obtain it at the cost of much laborious research, producing a result which appears incommensurate with the energy expended on it. The latter has been my ideal, though I cannot claim that it has been attained. My task has been lightened by the paucity of records in the district and divisional offices, and made heavier by the unfortunate arrangement of the correspondence: it being no uncommon thing to find a dozen different subjects mixed up in the same file, so that the only impression received by reading it is a headache.

Geology and botany are subjects of which I am ignorant, and I have been able to obtain hardly any records regarding the history of the district for the year of the annexation. On the first two subjects I have copied wholly, and on the third partly, from the Imperial Gazetteer. The paragraph on minerals is also from that source. The rest of the book is the result of my own knowledge, research, or enquiries, with the exception of the paragraph on the fauna, which is mainly drawn from Mr. Moggridge's note, and of those on the relations with Manipur, which are condensed from Sir Alexander Mackenzie's North-east Frontier of Bengal.

A bibliography will be found in small type at the end of each chapter and in the appendix.

R. G. B.

KINDAT, 17th June 1911.

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[illegible] June 1912.

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UPPER CHINDWIN DISTRICT

VOLUME A.

CHAPTER I.

Physical Description.

Position and boundaries.

The Upper Chindwin is the northernmost district of the Sagaing Division in Upper Burma. Though its headquarters lies nearly two degrees south of Myitkyina, it is the only district in Burma whose administered territory stretches north of latitude 25°45′. Beyond that parallel it has no defined boundaries. The last administered village is Hmanbin, about 24 miles below the Falls of the Chindwin and under the control of the Kanti Sawbwa. From this point down to latitude 25° 45′ the Sawbwa administers all villages within a mile or so of the river bank; those further away being independent, though some of them may occasionally bring him tribute. Below latitude 25°45′ is a village, Kaunghein, which is included in Homalin township. The headman's jurisdiction extends westwards 10 miles from the river; eastwards it has no defined boundaries. A few miles further south, about 25° 40′, we come to another part of Kanti State, which extends as far as latitude 25° 31′ on the left bank and not quite so far on the right, and is then succeeded again by the Homalin township. The ten-mile western boundary-line, which was demarcated about 1897, continues through this part of Kanti State and southwards as far as latitude 25° 8′. South of this the boundary is again undetermined until the Nampanga river is reached where it cuts through the mountain range forming the provincial frontier. From this point southwards the district marches on the west with Manipur and the Chin Hills.

Returning to latitude 25° 40′, we find no defined eastern boundary till we approach the neighbourhood of the Uyu, which enters the district in longitude 96°, latitude 25° 19′. The vast region between the 96th parallel and the Chindwin, with that to the south-west between the Chindwin and the Uyu, is entirely uninhabited except in the immediate neighbourhood of these rivers. The numerous villages marked in

the quarter-inch map are not here at all, but on the Uyu in Myitkyina district. Southwards from the point above-mentioned the district marches on the east with Myitkyina, Katha, and Shwebo, and on the south with the Lower Chindwin and Pakôkku. The boundaries are fairly well known, although for the most part they have never been notified or described in detail. As the district has to a great extent no definite boundaries it follows that any definite statement as to its area must be misleading. South of latitude 25° 25′ the area is approximately 10,933 square miles. North of that latitude the district consists of little more than the Chindwin and its banks, for a length of about a hundred miles.

Unadministered territory.

The above description is confined to administered territory, including the Shan States of Kanti (Singkaling Hkāmti) and Thaungthut (Hsawnghsūp), which are administered by their Sawbwas under the control of the Deputy Commissioner. The unadministered tracts, within the boundaries of the province and the sphere of influence (more or less) of the Deputy Commissioner, may be enumerated as follows.

(1) The Taro Valley, to the north of the Falls. This lies along the Chindwin, and is separated at its northern end from the better known and larger Hukawng Valley by a range of hills through which the river flows in narrow defiles. The valley is held by petty Kachin chiefs with numerous Naga subjects.

(2) The tract between the upper part of Kanti State (which, as already remarked, is practically confined to the Chindwin) and the administrative boundary of the Naga Hills, a district of Eastern Bengal and Assam which lies some seventy odd miles west of Kanti itself. This is inhabited by wild Naga tribes of which very little is known, and has never been explored, at least from the side of Burma.

(3) South of the above, the Saramati range and the country round its base, including the valley of the Nantaleik. This also is occupied by head-hunting Nagas. The Nantaleik valley was partly explored by Mr. Porter, Deputy Commissioner, in 1893, and in 1911 Mr. Street, Assistant Commissioner, led a column along the same route, rounding the base of Saramati and returning to the Chindwin where it crosses latitude 26°.

(4) The tributaries of the Chindwin to the east and south of Kanti, towards the Kachin country to the north of Myitkyina district, contain a few small and scattered Kachin and Naga villages which regard the Kanti Sawbwa more or less as their overlord, though they pay no tribute to him.

[*Facing page 3.*



No. 2—The Shwepalin Rock.

(5) South of the Nantaleik valley and of a range running up to 10,000 feet is a mountainous region sometimes called the Somra Tract, of which a part, close to the border of Manipur, is thickly populated by a Naga tribe named by the Manipuris "Tangkhuls," and by the Burmese "uzumbok" or "crested" Chins, from their method of dressing their hair. Between them and the Chindwin the hills have recently been occupied by Kukis (Chins) from Manipur, who have compelled the Tangkhuls to pay them tribute.

All the wild tribes, other than Kachins, which occupy the neighbourhood of the Chindwin are called Chins by the Burmese, including those described above as Nagas owing to their manifest affinities with the people of the Naga Hills.

The Chindwin flows through the district for some 430 miles. It has one of its principal sources in the Nongyang Lake (27° 13′ N., 96° 11′E.,) and others in the mountains to the north of Myitkyina town, below latitude 26°. Its chief tributaries are the Uyu, rising in Myitkyina district and flowing through this district for about 130 miles; the Myittha, which has its source in the Chin Hills near the borders of Northern Arakan and, after flowing through the northern part of Pakôkku, enters the district about 100 miles from its mouth; and the Yu, which, rising in Manipur, has a somewhat greater length within the district. **Rivers.**

If we except Taungthonlon, far to the east on the border of Katha, and numerous lesser peaks along the eastern boundary, the district contains no mountains east of the Chindwin, though much of the country is exceedingly broken. Steep sandstone ridges, often precipitous on one side, are its most characteristic feature. These sandstone cliffs may be seen at many places on the Chindwin, notably at the sharp double bend 36 miles above Kindat, where, on the left bank, the Shwepalin pagoda, perched on a cliff nearly 500 feet above the river, commands a magnificent view, embracing on a clear day the mountains of Manipur and the Somra Tract to the north, while north-eastwards the horizon is broken only by Taungthonlon. Across the river, a little lower down, is the Thamizin rock, where two lovers are said to have thrown themselves headlong because the girl's beauty had come to the notice of the Shan king of Mogaung, and she had been sent for to his palace. Another characteristic feature of the district is a high level or undulating plain, intersected by ravines and covered with forest comparatively free from undergrowth, so that it is possible to ride in any direction. In the neighbourhood of Paungbyin are paddy-plains of considerable extent. Otherwise cultivation **Nature of country.**

tends to be confined to the neighbourhood of the river and its tributaries.

The country immediately to the west of the river is of a different character. There are even fewer paddy-plains, that behind Mingin in the south being the only one of any extent. The sandstone cliffs, also, still abound. The most remarkable of these extend in a line twenty miles long and nearly a thousand feet high on the east side of the Taungdwin valley, separating it from the plain just mentioned. But a great mountain range runs throughout the length of the district: diverging in places into parallel lines of hills; broken through by the Myittha, Yu, Nampanga, and Nantaleik rivers; and spreading out between the two last into the great mass of rugged mountains which has been named the Somra Tract: but practically continuous and rising in height from peaks of two or three thousand feet in the south to five thousand in the Thawun Forest Reserve west of Homalin, eight to ten thousand in the Somra Tract, and 12,557 in Saramati. This, the highest mountain in Burma, commands a range containing several peaks but little inferior to it. It is called by the Shans Noimawk, or snow mountain, a name which is Burmanized into Nwèmauk. It is sometimes snow-capped in the winter, but is easily recognizable without this distinguishing mark; for the upper part, which alone is visible from the Chindwin, is bare and apparently composed of red sandstone. Seen at sunrise from the high bank at Kaunghein, its great dome, almost as symmetrical as Fuji itself, rises blood-red from the dark forests of the intervening range, and needs no snow to enhance its beauty. The mountain has never been ascended.

The range above described continues far south through the Pakôkku District. Behind it, flanked on the west by the mountains of Manipur and the Chin Hills, and extending from the south of Pakôkku to well within the Thaungthut State in latitude 25° 40′, is an unhealthy but exceedingly fertile valley, which in this district is very imperfectly cultivated, especially in the northern part which goes by the name of the Kabaw valley and forms the Tamu township. The southern part within the district is called the Kale valley, and constitutes the Kale township. Between it and the Mingin plain is the valley of the Taungdwin, also very fertile, and more fully cultivated. This little vale with its winding river, its unbroken line of yellow rice fields, and its many hamlets hidden in great trees, is strikingly beautiful when seen from the pagoda on the road from Mingin, nine hundred feet sheer above it.

All the rocks which occur belong to the tertiary system, but little is known regarding the details of the geology of the district. Nummulitic (eocene) limestone and shales occur west of the river, followed to the east by shales and sandstones of miocene age. East of the river the ground is occupied by upper tertiary (pliocene) sandstones. There is a coal-bearing area in the west. The recent sandstones is of brown or yellow tint, and gives way easily to the combined action of rain and air. The older is of a bluish-grey colour finely grained, and of a hardness which would render it an exceedingly good material for building purposes. Conglomerate occurs in the country between the Myittha and Yu rivers, and probably elsewhere. It consists chiefly of rolled pebbles of white quartzite, among which are mixed in small quantities blood-red jasper and black hornstone. It does not disintegrate so readily as the sandstone, and forms a kind of embankment or escarpment along the western side of the Kale range. Clay and shales occur in the coal-bearing area. The coal is found in beds of half an inch to twelve feet in thickness. The greater number of seams occur in the valley of the Mawku stream, in which Dr. Noetling estimates that there are not less than forty seams with a total thickness of eighty feet. Geolo

The district is richly forested, and timber exists in infinite variety. The most characteristic trees are the *in* (*Dipterocarpus tuberculatus*), the teak, the *ingyin* (*Pentacme siamensis*), and the stately *kanyin* (*Dipterocarpus alatus*). Bamboos of every kind may be seen, the graceful *tinwa* (*Cephalostachyum pergracile*) being perhaps the most characteristic species; and orchids, ferns, wild roses, and other wild flowers are found everywhere. Botan

Elephants and tigers abound, especially in the north, where the former do great damage to crops. Tigers are particularly dangerous in the Maingkaing township, and take a heavy annual toll of man and beast. Leopards are common in the dryer parts of the district. Bison and bear (U. torquatus and U. malayanus) are plentiful, but rhinoceros and *saing* (Bos sondaicus) are rare, at least in the south. Wild pigs are fairly numerous. Packs of wild dog hunt in great numbers in the south, causing the barking-deer, which are very common, to seek the neighbourhood of man, and the *sambhur* and hog-deer to confine themselves to the densest jungle. A jackal has been shot near Mingin. The *sarao*, or goat-antelope, is not uncommon, but is seldom seen owing to its shyness. The banks of the Uyu, and of the Chindwin above Homalin, abound in pea-fowl, and jungle-fowl are to Fauna

be found in great numbers wherever there is cultivation; especially in the north, where pheasant are also fairly plentiful. Geese, duck, and teal abound in the numerous lakes and marshes to the north of Kindat, and snipe are found in most parts of the district. Troops of monkeys are often to be seen on the river banks, and the forests resound with the cry of the gibbon. Poisonous snakes are curiously rare, and there is no authentic record of a death from snake-bite.

limate. The climate of the district varies considerably. In the north the rainfall is heavy, the air moist even in the dry months, and the temperature equable and at no time very high. In the south a comparatively light rainfall is accompanied by a dry atmosphere and sometimes intense heat in March and April, though the mornings are always cool. Rainfall records have been kept for over ten years at six stations, and the averages for 1900-09 are as follows:—

				Inches.
Mingin	...	...	...	50
Kindat	...	...	...	69
Maingkaing	...	...	...	71
Paungbyin	...	...	...	72
Tamu	...	...	...	90
Homalin	...	...	...	91

Above Homalin no records are kept, but there is no doubt that the rainfall increases considerably as one goes further north and as the mountains get both loftier and nearer. Its nature is indicated by the vegetation, which in Kanti State is so luxuriant that much of the forest is impenetrable even at the dryest time of the year. It will be noticed that Tamu, on the edge of a mountainous region in Manipur, is much rainier than Maingkaing, which though further north has no mountains near it. The rainfall at Maingkaing is irregular, ranging from 43 to 104 inches.

No official records of temperature have been kept for some years, and none at all except in Kindat. The highest temperature recorded officially is 108° in May 1897. At Mingin 106° has been noticed on a launch near the end of March (with a minimum of 62° on the same day) but on the whole March and April are cooler than they are further south; especially in the Homalin subdivision, where they may be quite pleasant months. On the other hand the rainy season is apt to be hot and muggy, and 103° has been observed at Paungbyin in September. At Kalemyo, near the foot of the Chin Hills, the thermometer has registered 40° on three successive mornings in December, but at Kindat it rarely falls below 50°. Further north a temperature between 40° and 50° is usual in the coldest



No. 3—Arms, Ornaments, Clothing, etc., collected in the District by Professor Scherman.

months, but frost seems unknown in the plains, and with the exception of Saramati the mountains visible from the Chindwin are rarely if ever covered with snow.

Heavy wet fogs, lasting sometimes till ten or eleven o'clock, are usual on cold mornings throughout the district, impeding navigation and making the climate pleasant only for exercise. Occasionally these occur even as late as April, and a tweed suit has been found not unwelcome for riding in that month. From December to February warm clothing is indispensable.

Quarter-inch maps (N.E. frontier 14, S.E.; 15, N.E. and S.E.; and 23 N.W.; S.E. frontier 1, N.E. and S.E.). Price Rs. 1-8 each plain, Rs. 1-12 coloured. Map Issue Office, Calcutta. References.

One-inch topographical survey maps, Nos. 84J, 9, 10, and 13. Coloured, Re. 1 each.

One-inch cadastral survey maps, old index numbers 61, 62, 96 (useful); 102, 140 (nearly all outside district). Rs. 1-8 plain, Rs. 1-12 coloured.

Two-inch cadastral survey maps. (In indexed file with key-map; not published, but very useful.)

Four-inch forest maps (uninhabited country).

Key-maps to all the above, in foolscap map file.*

Map showing rain-gauges and rainfall, in foolscap map file.*

File 2T.-2 of 1896, boundary between Legayaing Subdivision and *Kanti State*.

File 2T.-1 of 1897, administrative boundary north of Homalin.

File 2T.-1 of 1898, Chin Hills boundary.

File 2T.-2 of 1903, new boundary with Myitkyina.

Note on fauna by Mr. Moggridge in file 5M.-14 of 1906.

File 2T.-6 of 1911, descriptive note on Homalin Subdivision by Mr. Reynolds, I.C.S. (1910).

File 2P.-45 of 1910, survey of river up to Falls.

CHAPTER II.

HISTORY.

Of the early history of the district hardly anything is known. The northern part at least must have been for centuries under Shan domination, and at one time formed part of, or was tributary to, the Shan kingdom of Mogaung. It is unlikely that it was under Burmese rule without intermission for much more than a hundred years before the annexation. In the south the centre of power seems to have long been at Yazagyo, now a village in the north of the Kalemyo township. Legend has it that it was the seat of a line of Indian princes from the time of Buddha, and that its people spoke the Magadha language and were Legends and early history.

* *See* Appendix.

unintelligible to the tribes around them, who were described as Shan, Kadu or Kantu, Kaget or Kanzet, Thet, and Ingye.* At the time of the Burmese war Shan is mentioned in our records as the language of the Kale valley, from which it has now completely disappeared.† The name Yazagyo is itself no doubt a corruption of Rajagriha, the residence of Buddha and capital of the ancient Magadha. Rajagriha is identified with the modern Rajgir, in the Patna district of Bengal forty miles to the north-east of Buddh Gaya. Other local names are evidently taken from the surroundings of this ancient capital. For instance, the name Webula, given to a mountain just outside the western border of the Kale township, is clearly the Wepullo of the Pali histories and the modern Bipula.

The Yazagyo or Kale chronicle.

A chronicle of unknown origin, embodying this legend, is in the district office. It contains a list of princes in which Indian names give way to Shan as early as 210 B.C., when the kingdom is said to have been united by marriage with that of Mohnyin (Katha District) in the person of Saw Kan Twe, son of Kumonda Raja by the daughter of the Mohnyin prince. The Burmese are first mentioned as attacking the country in A.D. 416, and a few years later the title of Sawbwa is said to have been conferred on its ruler by the King of Pagan, his capital Nwèpat being at the same time named New Yazagyo in commemoration of his reputed descent. About the beginning of the present Burmese era (A.D. 639) the place is said to have been destroyed by Manipuris and Chins, and a new seat chosen at Teinnyin with the assistance of the Mohnyin Sawbwa.

It is probable that all these events are considerably antedated. In fact the chronicler gets into difficulties about this period, for between 857 and 1040 A.D. he has to make one Sawbwa reign for 92 and another for 91 years. In 967 A.D. Kalemyo is reported to have become the capital. It is said to have been honoured by a visit from King Alaungsithu, who, according to Burmese history, reigned for no less than seventy-five years, from 1085 to

* See page 28.

† It must be remembered, however, that the term "Shan" is locally used by the people of this district to describe any natives who are less civilized than the Burmese and not so wild as the hillmen. The Tamans, though their language is no more Shan than it is Karen or Chinese, are constantly referred to as Shans, and it is not unlikely that many of the people in the Kale valley who were described as Shans were really talking Kadu or some other language which has now disappeared.

1160. At this time the State is said to have been bounded on the north by Thaungthut, east by the Chindwin, south by the Yaw country, and west by the Chin Hills and Manipur. Remains of massive walls, enclosing an area of 234 acres, may still be seen at Kalemyo.

Near the end of the thirteenth century the Pagan dynasty was destroyed. Shan kingdoms were formed in different parts of the country, and Kale, like its sister States of Mohnyin and Mogaung, became independent. In 1364, however, a new dynasty was founded at Ava, and King Swa Saw Kè (1368 to 1401), taking advantage of a quarrel between Kale and Mohnyin, annexed both states. The Kale chronicle records that the first Mingaung, who reigned at Ava from 1402 to 1423, made his nephew Kyetaungnyo ruler of Kale. Phayre's history shows Kale Kyetaungnyo as having usurped the kingdom of Ava for seven months about 1425, and as having been succeeded by a Shan king with the title of Mohnyin Mindaya, but strange to say no mention is made of this in the Kale chronicle, though it gives the names of many of the kings of Burma along with those of the Kale Sawbwas. It mentions, however, the fact that in 1527 Zalun, chief of Mohnyin, attacked Ava, killed the King, and set his son Thohanbwa on the throne.

For nearly three hundred years after this the chronicle describes no incident of importance in the history of the State. Its history in the nineteenth century is given later in this chapter.

Thaungthut State.

To the north of Kale, Thaungthut also claims to have had rulers since the time of Buddha, but its history is even more legendary. Up to the reign of Anawrata (1010-1052 A.D.) it is said to have been an independent kingdom with its capital at Gawmonna, near the site marked on the map in 24° 31′N., 95° 34′E., as "Thap or Old Samjok," Samjok being the Manipuri form of Thaungthut. Anawrata is said to have appointed a Burmese Governor with the title of Thokyibwa. During the reign of Tarokpyemin in the thirteenth century, when the Burmese kingdom lost many of its outposts, it was subdued by the Manipuris, and it seems to have paid tribute to Manipur until the conquest of that State by Alaungpaya (1753-1760). From this time to the annexation the fortunes of the State varied considerably. At times the Sawbwa seems to have ruled over most of the Homalin subdivision, while from 1782 to 1806, when established at Maingkaing on the Uyu, he was reduced to the rank of *myothugyi* for running away with his men in Bodawpaya's disastrous expedition against Siam.

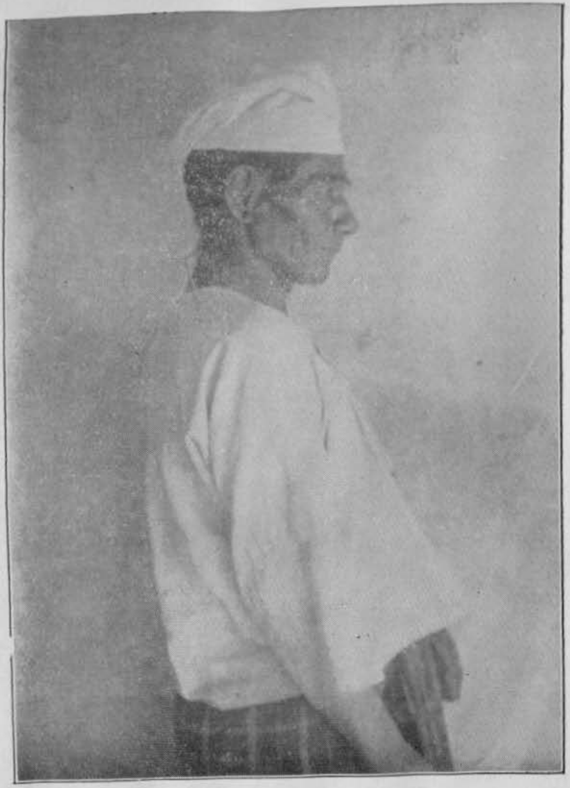
Kanti State.

The history of Kanti State, further north still, is quite recent. It was formed early in the nineteenth century by refugees from Great Kamti, over a hundred miles to the north-east. For a short time it included the basin of the Uyu and of the Chindwin from its junction with the Uyu up to the Falls. All this region was probably under the Shan Sawbwas of Mogaung until their power was finally broken by the Burmese late in the eighteenth century. Further south the Mohnyin Sawbwa may be supposed, until the conquests of Alaungpaya, to have more or less dominated the east bank of the Chindwin.

Administration under Burmese rule.

During the years preceding the annexation those parts of the district which were not at the time under the rule of the three Sawbwas were governed by various Burmese officials called *wuns, myoôks, shwegunhmus, shwehmus, myozas*, and *myothugyis*, with jurisdictions which were never definite and were constantly changing. Villages were placed under a favoured official regardless of their geographical position, and were not infrequently scores of miles from the rest of his charge. The most important official (though the others were not necessarily subordinate to him) was the Kampat Wun—so named after what is now a small village in the Tamu Township—who had his head-quarters at Kindat. His charge was interlaced with that of the Mingin Wun, who held villages as far north as the neighbourhood of Paungbyin. The Kampat Wun was an important military commander, having under him for military purposes all the neighbouring Sawbwas and a part of Katha District. He was usually from the capital, but occasionally a local man was appointed. His tenure, like that of most Burmese officials, was precarious and short-lived, and his rule seems to have been more of the nature of a military occupation than anything else. The people were little troubled so long as they paid their *thathameda* tax and supplied soldiers and porters when called upon. The headman was told the amount of revenue or the number of men he had to supply, and the rest was left to him. If he was asked for soldiers he selected his men (as often as not volunteers) and sent them off ; levied a money contribution from each house; and divided the amount so collected between the conscripts on their return. A similar practice existed for the supply of porters, and indeed continued until quite recently in spite of the fact that the services of the men were paid for.

But the tolerance of the higher officials, a tolerance born of weakness rather than philanthropy, was not without its



No. [illegible]—A Malin of Kauktaung, Kanti State.



No. 5—*Thugyi* of Kauktaung.

drawbacks. Succession to the headmanship was constantly disputed by force of arms, and killing in such conflicts was not regarded as murder and was not punishable. The succession might be settled for a time by the *wun*, but if he was removed or died his successor did not usually trouble himself to enforce his decision, and a miniature revolution might end in favour of a rival claimant. Burning and pillaging were ordinary accompaniments of these little wars, and no official thought of interfering unless his own orders had been flouted, which was not likely to happen. In the west of the district the Chins made frequent raids which the officials were usually unable to prevent or to punish.

This state of things, however, produced strong headmen and at the same time prevented them from oppressing their people. An unpopular headman was deserted by his villagers: a popular one attracted new settlers and so augmented his income. Even since the annexation the people of the Homalin subdivision have punished unpopular headmen by migration to other village-tracts rather than by complaining to officials.

Relations with Manipur.

According to Sir Alexander Mackenzie in his "North-east Frontier of Bengal" the Kabaw Valley, which he defines as the principalities of Sumjok, Kumbat, and Kule (*i. e.*, Thaungthut State and the Tamu and Kale townships) was sometimes under Manipur and sometimes under Burma. "It was in the possession of Burma on the outbreak of the first Burmese war, and had been so for twelve years before. For about the same period preceding these twelve years it had been in the possession of Manipur. In the Treaty of Yandaboo the upper and middle portions of the Kubo Valley were not ceded by the Burmese. On the other hand, though they were taken by our ally, the Chief of Manipur, during the war, they were not retroceded by the Treaty. In fact no mention whatever is made of the Kubo Valley in the Treaty of Yandaboo. With regard to Manipur itself, it was simply stipulated that 'should Gumbheer Sing desire to return to that country, he shall be recognised by the King of Ava as Raja thereof'. Nothing was mentioned about the boundary between Manipur and Burma. The Government of India considered it but just and proper that all the places and territory in the ancient country of Manipur, which were in possession of Gumbheer Sing at the date of the signing of the Treaty of Yandaboo, should belong to that Chief. The Sumjok and Kumbat divisions of the Kubo Valley, as far east as the Ningthee or Kyendwen River,

were accordingly given to Manipur, and the Ningthee river formed the boundary between the two countries."

The Burmese, however, disputed this decision from the signing of the treaty, and Captain Grant and Lieutenant Pemberton were deputed to settle the boundary. The Burmese commissioners, who met them on the Chindwin, ingeniously alleged that the Chindwin and the Ningthee were distinct rivers, and a map was produced showing the former as flowing to the west of the Kabaw Valley. The deception was afterwards admitted, but prolonged negotiations did not induce the Burmese King to accept the boundary. In 1831 Major Burney, the Resident at Ava, reported this fact, and questioned whether it was worth while to risk accelerating another war for the sake of an unhealthy and depopulated strip of territory with which our officers could not communicate without large parties of coolies to convey the necessaries of life. He also, as a matter of abstract right, favoured the Burmese claims, and on being called upon to justify this view did so in a lengthy report reviewing the history of the valley for the past eight hundred years. The result was that the Government of India ordered its cession to Burma. The two officers above mentioned, now become Major Grant and Captain Pemberton, were again appointed boundary commissioners, and the boundary settled by them was eventually acquiesced in by the Burmese Government. The Raja of Manipur was compensated for the loss of territory by an annual payment of Rs. 6,000, which is still made to him.

Relations with Manipur after this date are detailed at considerable length in Mackenzie. Dr. Dillon, Political Agent in Manipur, paid a friendly visit to Thaungthut in 1863, and Dr. Brown in 1868. The boundary, however, was difficult to identify, and numerous disputes occurred. In 1873 a proposal was made to survey it, but was opposed by the Burmese Government, and was not pressed. In 1875 the Thaungthut Sawbwa complained that some Kongzai Chins had attacked one of his Naga villages and killed forty-five persons. The Political Agent after enquiry came to the conclusion that the story was false. In 1877 Kongal Thana, a Manipuri outpost, was attacked by Shans from Burmese territory, nine Manipuris killed, and the guard-house burnt. The Burmese Government promised full enquiry, but the promise was not acted on, and eventually money compensation was accepted. In 1881 the boundary line was surveyed and laid down by Colonel Johnstone, Political Agent, without reference to the Burmese officials, none of whom

appeared, though Mr. R. Phayre of the Burma Commission had been deputed to visit Thaungthut and Tamu and accompany them.

The annexation.

On the outbreak of war in 1885 three English assistants of the Bombay Burma Trading Corporation were murdered on the launch "Chindwin" near Mingin, and shortly after this the Political Agent of Manipur marched to Kindat through the Kabaw Valley and rescued two other agents of the company.* In 1886 the Deputy Commissioner steamed up the river, meeting with some slight resistance at Balet and Masein, and received the submission of the Thaungthut Sawbwa. A few posts were established on the river, but nothing was done on this occasion to occupy the interior except in the Kabaw Valley, where Tamu continued to be held by British troops from Manipur. At first it was intended to hand over the Kabaw Valley to Manipur, but the people objected so strongly to the proposed measure that the project was abandoned. Except in the Kabaw Valley itself, which was finally pacified in 1887, no organized resistance was shown to British administration in the Upper Chindwin district, and dacoits as a rule gave less trouble here than elsewhere. In 1886, however, Mr. Gleeson, Assistant Commissioner, was treacherously murdered at U, above Mingin, where he had gone to instal a new headman. The villagers, though they professed friendliness, were adherents of Nga Bya, a dacoit leader who was not killed until near the end of 1888. Bands of outlaws were still in that year maintaining themselves at the expense of the villagers in the Mingin subdivision, and in the south of the Taungdwin valley a follower of the Shwegyobyu pretender attempted to head an outbreak. In the neighbourhood of Kindat Bo Lè, who had been chosen as Wun in the first days after the annexation, headed another band, but was gradually reduced to impotence and escaped to Wuntho. Somewhat earlier, in 1887, an attack was made by a large band of Chins on Mawku, just opposite Kindat. Twelve heads, mostly of women and girls, were taken, and nine people carried off.

In the Wuntho rebellion of 1890-1 the rebel Nga Lè marched from the neighbourhood of Taungthonlon to Homalin, where he burnt the court-house and called on his relation, the Thaungthut Sawbwa, to assist him. The Sawbwa, however, remained actively loyal, and ranged his troops on the opposite bank at Kettha; and Nga Lè was shortly afterwards hunted out of the district.

* This dramatic episode is described by Colonel Johnstone himself in his "Experiences in Manipur and the Naga Hills".

In the far north Saw Ni Daung was recognized in 1891 as Sawbwa of Kanti, which at the time of the annexation was almost desolate owing to attacks by the Kachins.

Kale State: recent history.

About 1813 Po U Kan of Teinnyin, having distinguished himself by an incursion into Manipur, was appointed Sawbwa and established himself at Yazagyo, on the site of the old capital of Nwèpat. He was succeeded by Po Lan (1830), Maung Chin Di (1861), Maung Chin Yit (1862), and Maung Pa Gyi (1886). Maung Chin Yit was a weak and half-insane ruler, and indeed was deposed in 1869 on account of his madness, but re-instated in 1881. Incursions into the Chin country, combined with his misrule and treachery, brought upon the State the vengeance of the Chins, who plundered its villages with impunity and carried away many captives. In 1885 the unhappy State was reduced to even worse condition by the rebellion of his nephew Maung Pa Gyi, who added civil war to the depredations of the Chins until his recognition by the British Government. Yazagyo, which is said to have contained at one time five hundred houses and twenty-seven monasteries, was reduced to a mere hamlet, and Maung Pa Gyi ruled the State from Kalemyo. Under Pa Gyi the Chins continued to harry the State. In 1889 the Sawbwa himself was captured by them, but was afterwards released. His intrigues with the Shwegyobu pretender, who had taken refuge in the mountains, and with the rebellious Wuntho Sawbwa led to his deposition in 1891, and the State ceased to exist.

The Chins.

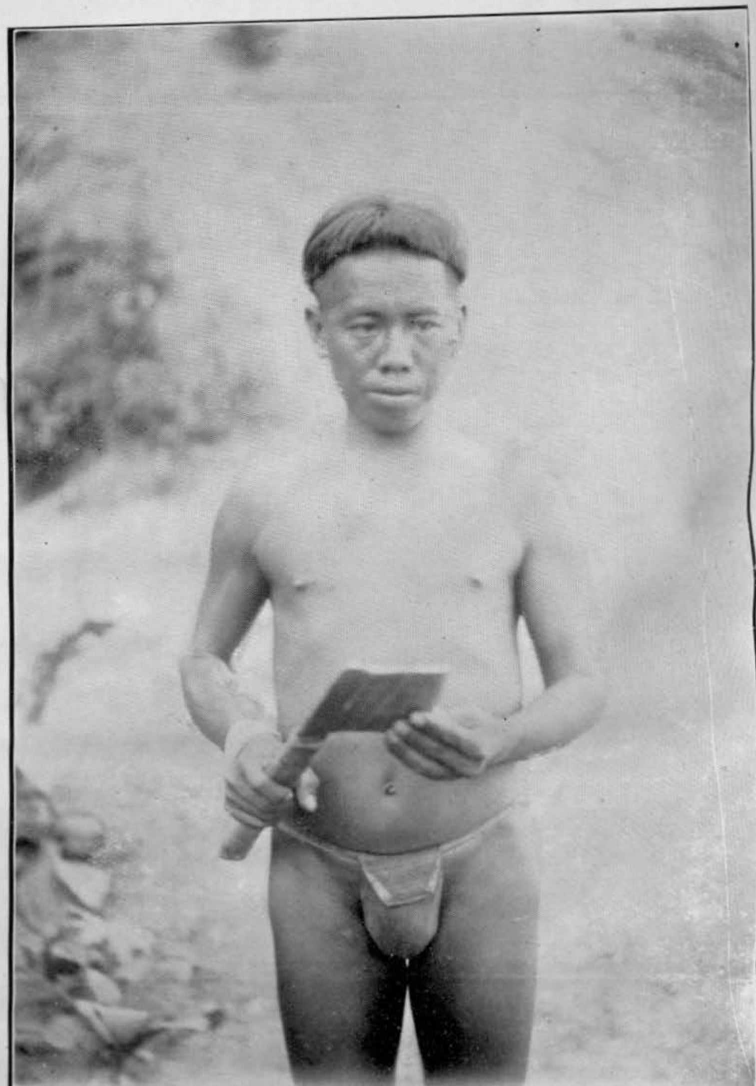
At the end of 1888 an expedition was sent against the northern Chins, and they were severely punished, but did not cease to raid in the Kale and Kabaw valleys. Further expeditions were despatched, and the tribes gradually subdued, but it was not until 1896 that the military garrisons were withdrawn and civil government formally established.

The Nagas.

In 1893, owing to murderous raids on villages in the neighbourhood of Tamanthi by the Lompas and Tashos of the Nantaleik valley, Mr. Porter, Deputy Commissioner, marched up the Nantaleik and received the submission of the Tashos. The Lompas at first prepared to resist, but surrendered on the appearance of the force before their village. Fines were levied from all the villages concerned.

Early in 1894 two very savage raids were made by Tangkhul Nagas from Kalinaw, Somra and other villages in the Somra Tract on the border of Manipur: one on Kalata, a Naga village some 6 miles from the Chindwin, and one on the Shan hamlet of Maingtaung, on the right bank of the

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No. 6—MASHETWE, *gaung* OF NAUNGMO.

river. In the latter raid nine people were killed and five heads taken. The offence was aggravated by the fact that the Kalinaw men had recently come with offers of friendship to the Deputy Commissioner, Mr. Porter. Konke, which was at feud with Kalinaw, had also been friendly, and the raid appears to have been arranged by Piya, a minor chief, in the fear that Somra would lose its mastership of the tract. An expedition was at once sanctioned, and Mr. Porter marched to Konke with 250 men. Kalinaw and Somra were successively attacked and burnt, and fines levied on their inhabitants.

Less than a year later Shawbu, a Naga village about 8 miles from the military police post which had been established at Chèsa, was attacked by Nagas from Laya on the Nantaleik beyond Lompa, and 16 heads taken. The village, however, was unadministered, and no action followed, the Government of India having taken an unfavourable view of the expedition of the previous year.

Since then the villages south of Tamanthi have enjoyed peace, though some cattle thefts were committed in 1900 by Piya Nagas. They ascribe their security to the advent of the Kongzai Chins from Manipur. The Kongzais, who are armed with guns and therefore have the Nagas at their mercy, first occupied the range between the Chindwin and the Somra Tract, and then gradually made themselves masters of the latter. Their conquest has for the most part been bloodless, but in 1908 their chief Kawmyang attacked the Tangkhul village of Pansa, in the north of the tract, and killed over a hundred men.

Earlier in the same year the Government of Eastern Bengal and Assam suggested that the Somra Tract should be administered, and that, as it had been held to be in Burma, it should be dealt with by the Burma Government. The proposal was not accepted. An attempt was made to raise the question again in 1910, but without success.

In 1910 some Nagas from Makware, an unadministered village north of Mount Samarati, made a head-hunting raid on Naungmo, just within the administrative boundary and a few miles from the military police post at Tamanthi. Naungmo was formed by Nagas from Sengkadong, higher up the Nantaleik River. Sengkadong seems to have once paid tribute to Makware, and the loss of this tribute, together with an ancient vendetta, were the reasons given by the Makwares themselves for the raid. Fourteen people, including two Tamans, were killed, thirteen heads taken, and a boy made captive. Most of the victims were women

and children, the men being away at work. The murders were avenged in the following year, when Mr. Street, Assistant Commissioner, marched up the Nantaleik with a small force of military police and met a column from the Naga Hills under Colonel Woods, Deputy Commissioner. The combined force advanced on Makware, which, apparently owing to divided counsels, refused to surrender while unable to make any effective resistance. A volley from the military police resulted in a number of Makwares being killed, while the rest fled with the exception of three who had been made prisoners. The village was burned, all property of value having already been removed by the owners.

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Lieut. Parry's report on Somra expedition in 1894, in file 2P.-6 of 1903.

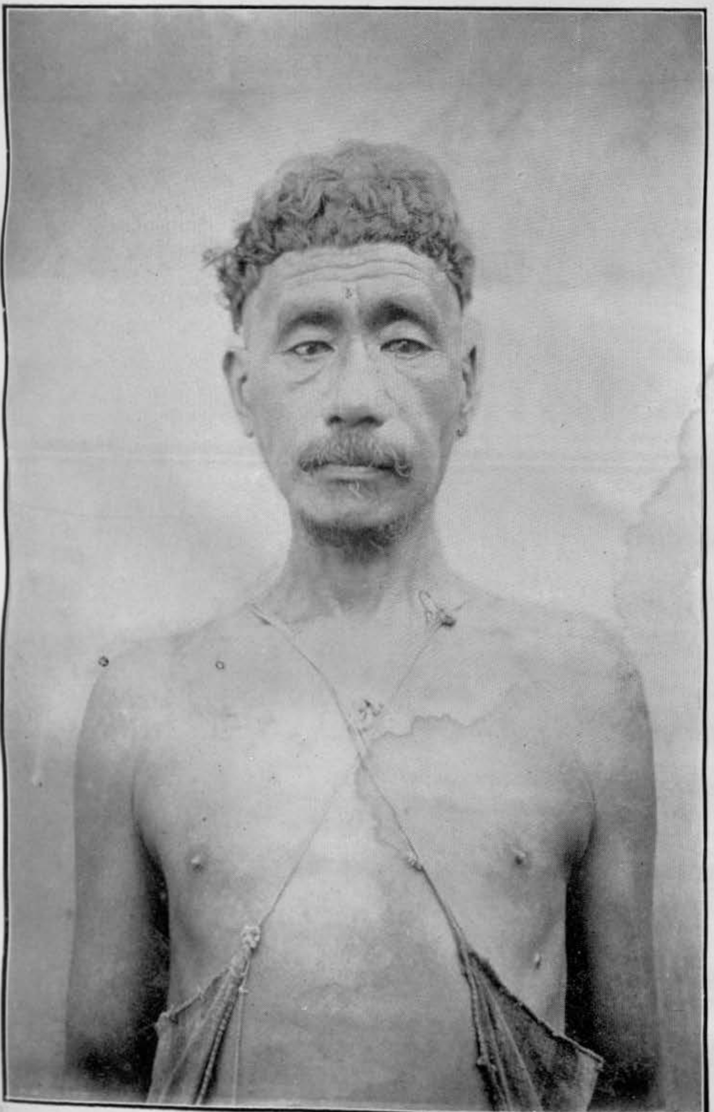
Files 2P.-2 of 1895 and 2P.-5 of 1896, Naga raid on Shawbu.

Files 2P.-1 of 1908, 2P.-5 of 1909, and 2P.-27 and 46 of 1910, proposal to administer Somra tract.

File 2-3 of 1908, massacre of Nagas by Kongzais in Somra tract.

Files 2P.-8 of 1910 and 2P.-7 of 1911, Naungmo raid and Makware expedition.

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No. 7—A MAKWARR LEADER.

Languages. The languages spoken by the persons enumerated at each census are given below.

		1901	1911
Burmese	...	101,884	87,299
Shan	...	47,938	76,052
Naga Chin	... ... }	1,766	2.083
Kachin	...	223	1,790
Kadu	...	83	306

There is no well-marked dialect of Burmese as in Arakan and Tenasserim, but, especially in the north of the district, there is a tendency to use forms of speech which have become obsolete, except in the written language, in Burma proper. This is due to Burmese being learnt as a foreign language in the monasteries, where the colloquial form is not taught. The pronunciation is also archaic. The transition to the modern *in* from the old Burmese *ang*, which is preserved in the written language (အင်) and is still heard in Arakan, may be traced through the Yaw *ang* (something between the English *pang* and the French *pain*) and the Upper Chindwin *eng* or *en*, the sound being between the two. Again, the sound formerly written *hky* or *khy* (*hk* or *kh* being a *k* aspirated as in English, though more strongly), but now pronounced *ch*, retains something of its old pronunciation. Thus the spelling Khyendwen for Chindwin in books of the early nineteenth century is not as incorrect as it at first appears. Another peculiarity, which is found also among the Burmanized Siamese in Mergui, is an uncertainty in the use of the *h*, which, as in some English dialects, is dropped where it should be used and inserted where it should be absent. Thus "hle nin mya" may be heard for "le hnin hmya" (bow and arrows), just as a Mergui Burman says "nă hnayi" for "two hours".

Races. The Upper Chindwin presents such an object-lesson in ethnology as it would be difficult, perhaps, to find elsewhere. Processes that in most parts of the world extend over vast areas and long ages of time are here to be seen working within a small space and telescoped into a few generations. The district is usually represented as being peopled by Burmans and Shans: and as these terms are commonly used the statement is perfectly correct. But the terms are not to be taken as an indication of race.

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NO. 8—KACHIN (OR NAGA) WOMAN OF NEINPAW.

They merely mean that certain persons talk Burmese, wear Burmese dress, and follow the customs prevalent in the rest of Burma; and that certain other persons talk Shan, or that their parents *did* so, and perhaps to some small extent follow Shan customs.

An instructive instance of the rapidity with which a community may change all the characteristics which are generally supposed to indicate its race is to be found in the village of Maukkalauk, on the left bank of the Chindwin in latitude 25°35′. The people of this village now talk Kachin, wear Kachin dress, and are called Kachins. They have learnt Shan, however, and if the present processes continue will no doubt in time "become" Shans and eventually Burmans. When this has happened some one may perhaps discover that they once spoke Shan, and decide that they are of Shan origin. Yet they are not even Kachins. Their headman says they came from the neighbourhood of Nengbyeng, on the Chindwin in the north of the Hukawng valley, where they had settled for a time and adopted the Kachin language and customs; but that they had arrived there, when his father was a little boy, from Assam, where they wore white clothes and spoke some language which they have entirely forgotten and of which they do not know the name. Thus in two generations they have lost all but the vaguest traces of their origin.

This is no doubt an extreme case, but it is more or less typical of the rest: and if such transformations can be effected almost within a single life-time who can guess the changes that have taken place in the thousands of years of which we have no knowledge?

The above is an example of assimilation: but the opposite process may also be seen in its extremest form in the mountain ranges that border on the north of the district. Here we have tribes living but a few miles apart from each other, similar in appearance and following almost the same customs, who speak languages mutually unintelligible. Yet a study of these languages shows that they are closely allied to one another and are indeed mere dialects; while the fact that they gradually merge into one another as one follows them in any given direction precludes the idea that the differences are the result of migration. Still less is this remarkable contrast the result of a difference in race between the people of the mountains and the people of the plains, for the Naga hillmen, when they descend into the plains, show extreme receptivity, and "become" Shans or Burmans within a single generation.

The difference is due, in the first place, to external circumstances. The wild Nagas live in valleys separated from each other by lofty mountain ranges. This in itself makes intercourse difficult, and it is further impeded by the lack of trade, the eternal feuds, and the absence of combination against a common enemy,—causes which act and re-act on each other. When the same people descend to the rivers their habits are perforce changed. They must overcome their dread of water and entrust themselves to boats. They must take to new methods of cultivation. Naturally they imitate the methods of the people round them. They learn their language, adopt their clothing, and send their children to the monastery school to be educated. The last step is the most important of all, and completes the transformation which might otherwise be only partial. The new generation is indistinguishable from its neighbours, whose ancestors may have been Buddhists for hundreds of years.

It might be thought that physical differences would be sufficient to prevent such a result until they are obliterated by many generations of intermarriage. But it is difficult to detect any well-defined racial types in any part of Burma, and impossible in the Upper Chindwin. People calling themselves, or admitting their ancestors to have been, Burmans, Shans, Chins, Tamans, Nagas and Kadus all look exactly alike in Burmese dress. One may sometimes fancy one has found some physical characteristic which is a mark of race. For instance, one is tempted to assume that, among the Shan-speaking people of the north, the specially fair ones are true Shans, while their darker neighbours are representatives of other races who have acquired the Shan language: but such an inference would be altogether wrong, for there are Nagas as fair as any of these individuals. Cranial measurements lead to no more definite results. The records which have been taken appear to show that the Nagas are a good deal more dolichocephalous than the typical Burman, but further investigation may destroy this conclusion. There is no lack of variety in type, especially among the hillmen: but it is impossible to say that any particular type is characteristic of any particular linguistic or geographical group.

It is Buddhism, with its corollary of universal education, that has made the military conquests of this part of Asia so complete in their results. When one Buddhist community comes into contact with another which is better educated, it naturally borrows its monks and teachers

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No. 9—Penkaw Naga Girls of Aungte, with Amberite Ear Ornament.

from the other, with the result that it may be completely assimilated within two or three generations. Even dialects can hardly exist where the teachers of the young are monks who wander from one village to another and settle down wherever they can find supporters, and this fact is sufficient to account for the remarkable homogeneity of the Burmese language throughout the province except in the remoter parts of Arakan and Tenasserim.

It is reasonable to suppose that the people who introduced the Burmese language into Burma were but one tribe out of many, and that their particular language or dialect has by degrees mastered the rest, and also to a great extent the languages of quite different stocks, such as the Talaing.

It has been seen how little is conveyed by the statement that the mass of the population of the Upper Chindwin is Burmese or Shan. It simply means that their ancestors, at some period more or less recent or remote, spoke Burmese or Shan. The Burmese language is the result of the Burmese domination. The Shan language is the result of the Shan domination. Of course there has been a certain amount of immigration, and the Shan and Burmese rulers have doubtless left traces of themselves, but it may be said with confidence that the mass of the people is neither Burmese nor Shan except in the sense above defined. As will presently be seen, the language most widely spoken in the district seems, not so long ago, to have been Kadu, but there is no reason to suppose that the Kadus were not able to impose their language on others just as the Shans and the Burmese have done. To say, therefore, that most of the people are neither Shans nor Burmans, but Kadus, merely means that our knowledge is slightly less superficial than that of the casual observer.

The people of Maungkan, Tazon, Kawya, and other villages on the Chindwin north of Homalin dress as Burmans, talk Shan, and call themselves Shans, but confess that they are of Tangkhul Naga descent and came from the mountains to the west. The Maingwè villagers, on the other hand, claim to be Shans from the east, but admit an intermixture with persons of Naga and Kachin descent. Further south the Chins take the place of the Nagas, there is no doubt a considerable Chin element in the population.

Place-names are, as might be expected, largely Shan; though there are many which have no meaning in either Shan or Burmese, and even those that have some sort of apparent meaning are often corruptions of quite different

roots. Most Shan names have one or other of the following prefixes, which make them easily recognizable.

Burmese form.	*Shan form.*	*Meaning.*
Maing	möng	town or fortified place.
Man or hman	man	village.
Nan	nam	water.
Naung	nawng	lake.
Hwe or we	hwe	stream.
Nwè	noi	hill.
Na	na	rice-fields.
Ton	tong	open space.
Pin	peng	camp (also elephant-grass)

The Shan order in compound nouns is the opposite of the Burmese order. Thus while the Burmese Chaunggyi, big stream, is in Shan Hwelong, the Burmese Kya-in, water-lily lake, is in Shan Nawngmo.

The Chins. The term Chin as used by the Burmese includes all the hill-tribes on the western frontier of Burma. In Assam and Bengal the same tribes are divided into two groups, one called Kuki and the other Naga. The Kukis live generally to the south of the Nagas, and the two groups meet in Manipur, where they are represented in about equal numbers. Linguistically and otherwise they are on the whole quite distinct, though there are certain small tribes in which they merge into each other. The first group is described in the Linguistic Survey of India as Kuki-Chin, and the second as Naga. In this gazetteer they are called respectively Chin and Naga.

The Chins with whom we are concerned are those of the Chin Hills administration and those designated Thado (a sub-group of the Northern Chins) in the Linguistic Survey, and Kongzai (in Burmese Kaungzè or Kaungsè) by the Manipuris. The terms Thado and Kongzai are not quite synonymous, as some clans which came into Manipur about the same time as the Thados are included in the Kongzai, but the Thados far outnumber all the rest put together.

The Thados were expelled from the Chin Hills during the boyhood of their present chief Tonghlu, and made their way into Manipur, where Tonghlu still lives a few miles over the border of Thaungthut State in lat 24°52′. On his arrival in Manipur Tonghlu's father was treacherously murdered by a Manipuri official. (Mackenzie, North-east Frontier of Bengal, page 211. The designation Chasad there used is a mere nickname applied to some of the Thados by the Manipuris.) About 1877 some of the Thados began to move into Thaungthut State, and since

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No. 10—KONGZAI CHINS OF THAUNGTHUT STATE.

then they have gradually extended northwards and made themselves masters of all the unadministered territory as far as the Nantaleik river, as described on page 25.

Kawmyang is their most energetic leader, but owes allegiance to Tonghlu, the head of the Haukip clan of Thados Tonghlu's heir is Shengpu, who is now living just this side. of the provincial border near the peak called in the map Khauangphung, about latitude 25° 10.'

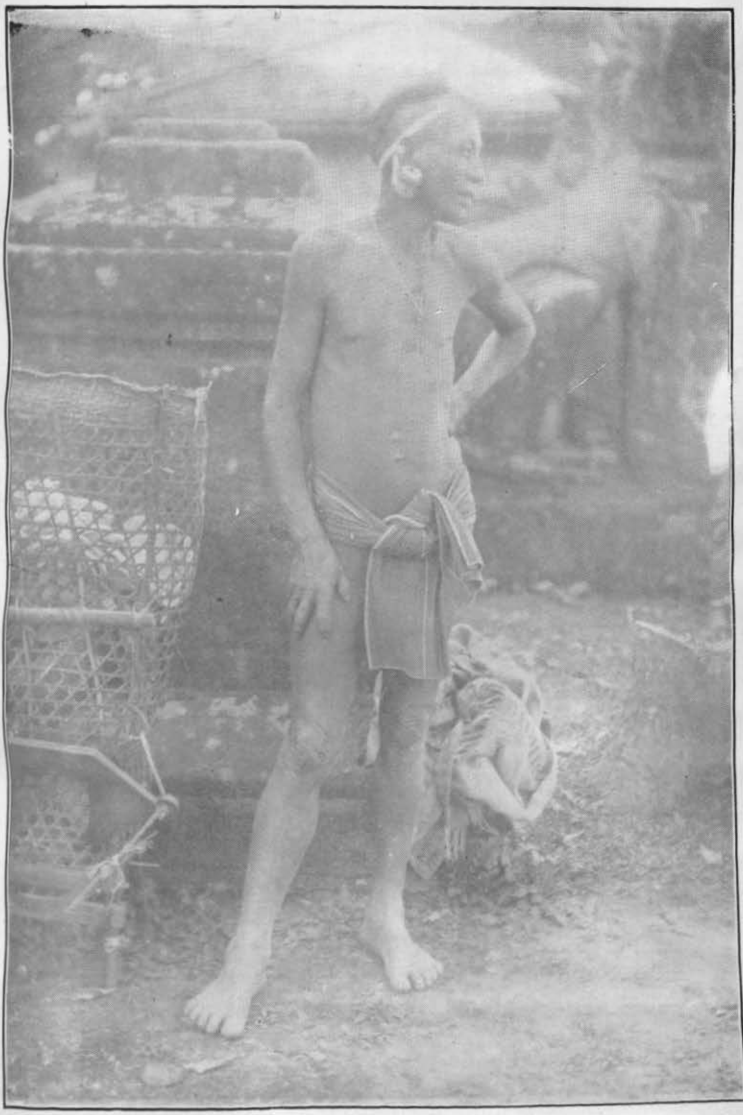
The Thados or Kongzais, unlike the Nagas and even the Chins of the Chin Hills (with the exception of those bordering on Lushai-land) have no permanent villages and live entirely by shifting cultivation.

The Naga country, like that of the Chins, is excluded from our administration, and only a few Nagas were enumerated in the last census. It is necessary, however, to deal somewhat more fully with them than with the Chins, as there are large numbers within our political frontier, though as they nearly all live in unadministered territory they have not, with few exceptions, been enumerated. Most of the Nagas shown in the census returns were probably men who had come in search of work from Manipur. They arrive in the cold season, and return to their homes as soon as the sun begins to get hot. The Naga

The word Naga is unknown to the Burmese, and its origin is obscure. It is a convenient term, however, used by Europeans to describe the hill-tribes occupying the country between the Chins (or Kukis, as they are called in Assam) on the south and the Kachins (or Singphos) on the north-east. Though they differ among themselves, and speak dialects or languages which are mutually unintelligible, they form quite a distinct group from the Chins, and are classed separately, like the Burmans and the Kachins, in the Linguistic Survey. In Manipur, where Chins and Nagas live together, they are regarded as different races. All, however, are called Chins by the Burmese, and they were shown as Chins in the census of 1901. They are simpler and wilder than the Chins, and to outsiders their most striking characteristics are a dislike of clothes and a craving for human heads. But they seem to have impressed the officers who have lived among them far more favourably than their southern neighbours have done. The Chins are described as crafty, treacherous, avaricious, distrustful, at once cringing and impatient of control, and, as compared with other races of the Tibeto-Burman group, gloomy and vindictive. Hospitality and loyalty to their clan are the only virtues ascribed to them. The Nagas, on the

other hand, are thus described by a Deputy Commissioner of the Naga Hills who is quoted on page 56 of the Naga Hills and Assam Gazetteer. "As a people they are neither insolent nor cringing, and if they think they are wronged by any order they will say so plainly. It is these qualities of frankness, cheerfulness, hospitality, and obedience which have endeared them to all those officers who have been stationed among them long enough to obtain a knowledge of them and their ways." The democratic nature of their tribal Government is also in strong contrast to the customs of the Chins, who are completely within the power of their chiefs, and show a reverence for birth which is rare among the races linguistically connected with them.

Of the unadministered Nagas the chief group inhabits a fertile and densely populated valley, commonly called the Somra Hill Tract, measuring about ten miles each way, near the border of Manipur in lat. 25°20′, long. 94°45′. Though distant over twenty miles in a straight line from the nearest point on the river, and separated from it by a mountain range with peaks over 8,000 feet, the valley is part of the basin of the Nanwè, which flows into the Chindwin in latitude 25° 13′. The Nagas of this tract are called Tangkhuls in Assam and Manipur and by the Burmese "uzumbok", or "crested" Chins, from their fashion of dressing their hair "in an oval brush at the top of the head, with a long thin wisp falling from the centre of the crown down the back of the neck." This description is taken from Mr. Porter's report on the punitive expedition led by him in 1894. He gives the number of houses as 2,030, but 1,315 were reported from Manipur in 1908 and 1,050 by the Pawmaing of Maungkan in 1910. Mr. Porter describes the people as bloodthirsty savages, crafty and treacherous, who had long been accustomed to levy blackmail on their more peaceful neighbours. Though possessed of clothing, both men and women commonly prefer to go entirely naked. The villages are usally high, Kalinaw being 6,500 feet above the sea, and contain good houses of pine, the planks of which are hewn out with an axe. In the centre of each village stands a mound of earth and stone, on which heads taken in raids are exposed to view until certain rites have been performed. A bamboo with pieces of wicker-work attached to it stands in front of each chief's house, and indicates the number of heads taken in former raids. Permanent cultivation is practised, the fields being in terraces cut out of the mountain side and supported by stone walls. Buffaloes



No. 11—Maisampa, a Tangkpul Naga Chief of Sidoi, Manipur.

and mythun are owned, but are used only for food, and the fields are worked with the hoe. Rice is sown in nurseries in March, planted out in May or June, and reaped in September. These rice-lands are treated as private property, and may be inherited, sold, or mortgaged. Lands used for shifting cultivation are the property of the village. Boundary disputes between villages are settled with sticks, the use of more lethal weapons being forbidden by custom.

At the time of Mr. Porter's visit the tract was dominated by a village said to contain 500 houses and variously called Somra, Salu-u-paw, and Piya. This was still the case in 1900, when the last Naga raids from this neighbourhood were made on our villages. There were no guns. Since then Kongzai Chins from Manipur have been gradually establishing themselves in the mountains between the Somra tract and the administrative boundary to the west of the Chindwin. Armed with guns, and more in touch with civilization than the Nagas, they have gradually, under their leader Kawmyang, extended their power over them till only Piya itself remained independent at the end of 1908, and by 1910 the whole tract had been subdued.

When visiting riverine villages the men wear a sash tied round the waist with a loose end hanging down in front,—a device which, even with the addition of a ring, hardly meets the demands of decency. Of their weapons the most remarkable is a gigantic spear, or pike. A specimen 20 feet long was burnt in the court-house fire of 1909.

The Nagas to the north of the Somra tract, though by no means homogeneous in other respects, are easily distinguished from the Tangkhuls by their fashion of wearing their hair. The head is shaved clean up to the level of the top of the forehead, leaving a patch of hair, two or three inches long and neatly trimmed, at the top of the head. The dress of the men is exiguous, but more decent than that of the Tangkhuls. It consists of a piece of cotton cloth from three to four inches wide and a foot long with a tape attached. The tape is passed between the legs and brought round so as to secure the piece of cloth, the upper part of which is embroidered and falls over in a flap. When on the warpath they add a light cotton shawl crossed over the chest ; a helmet of cane with a plume of feathers or crest of goat's hair dyed red ; close-fitting gaiters of red and white cane ; and a covering of similar materials for the forearm. Their weapons are a powerful

cross-bow, a light spear, which may be either thrust or thrown, and an axe, carried on the buttocks in a wooden sheath. An oblong shield of buffalo-hide is used. The women are profusely tattooed, on the face, breasts, arms, and lower part of the leg. Warriors are sometimes tattooed with conventional figures of men indicating the number they have slain. The favourite ornaments are necklaces of agate, cornelian, or glass beads ; shells ; brass earrings ; and, among the men, a heavy circlet of ivory worn on the upper arm.

The Nagas living on and near the slopes of Saramati, including those of the Nantaleik valley, are all head-hunters, and live in a state of constant war with their neighbours. Sometimes one village gets the upper hand and levies tribute on those near it, but such arrangements do not last long. Almost every village has its own dialect, unintelligible to the others. The vocabulary of the Sengkadong Nagas, who were head-hunters a few years ago but have now settled near the river, show no very close relationship with any of those in Grierson, but their dialect and that of the Matongs, who are still unadministered, clearly belong to the Central Naga group.

Further north, to the west of Kanti State, the people differ but little in appearance and customs from those just described, but north of Kanti a new group is reached. The Lasa Nagas, 'who are the nearest respresentatives of this group, have come largely under Kachin influence. Their vocabulary closely resembles that of the Moshangs, in Grierson's Eastern Naga group. Annual sacrifices of human victims, made in order to secure good crops, are said to be prevalent among them, and they are certainly common in the villages a little further north. The victims are bought from other tribes, and the blood is sprinkled over the seedpaddy.

The Kachins.

The only Kachin villages now in the district are in Kanti State. Except the people of Maukkalauk, the village mentioned above, and of a hamlet next to Kanti itself, none of them acknowledge the Sawbwa, and so long as they did not interfere with others they have been allowed to do as they pleased. They own numerous slaves, mostly (in name at least) of their own race, but sometimes Nagas. Most of the slaves are hereditary, and the relationship is one of feudal dependence rather than slavery as the term is generally understood. Beyond the rapids the Taro valley, like that of the Hukawng, is peopled by Kachins, Shans, and Nagas under Kachin chiefs. No European has recently entered the valley, but an account of an expedition through

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No. 12—Kachin of Neinpaw.

it by Messrs. Norris and Loch was published in the "Pioneer" of the 1st, 3rd, and 8th October, 1891.

The Kachins nearest to Kanti State (*e.g.*, those of Neinpaw at the mouth of the Namaw River) are Marips, and are sharply distinguished from the Tasans of the Taro valley. The Marips are mentioned in the Upper Burma Gazetteer (p. 375) as one of the five main tribal divisions of the Kachins, and as inhabiting the country to the east of the State. The Tasans or Sassans are described (p. 381) as a cognate tribe differing from the true Chingpaw and speaking a distinct dialect.

The Taman

The Tamans are found only in the Upper Chindwin, and nearly all of them in a small area in the neighbourhood of Tamanthi or Tamanthè, on the Chindwin 62 miles above Homalin. They speak a distinct language of the Tibeto-Burman group, more nearly allied to Burmese, at least in syntax, than to Naga, Chin, or Kachin. Like the so-called Shans around them, they wear Burmese dress, and in appearance they do not differ from their neighbours. Their tradition is that their ancestors were driven out from Okkat in China (possibly the same name as Hokat, a village on the Irrawaddy in nearly the same latitude as Tamanthi) and settled centuries ago in what is now the bed of the Indawgyi lake, just half-way between Tamanthi and Hokat. A sudden flood destroyed their villages and drowned most of them, and the survivors fled to the mountains west of the Chindwin. Here they lived the life of the wild Nagas, discarding clothes; but after many generations they came down once more to the plains, and founded a village near the present site of Tamanthi. Their story receives some confirmation from their religious rites. Though professing Buddhism, they sacrifice a pig to their guardian deity twice a year, and set the meat before him with chopsticks, the use of which for private purposes is now quite unknown. The pig is slain with a club, and its blood sprinkled on the worshippers by the priest, who has previously uttered prayers for the welfare of his people.

The Tamans have only lately begun to intermarry with the people round them, and to this fact, no doubt, they owe the preservation of their language and their religious rites. Their neighbours have a strong belief, perhaps encouraged by the Tamans themselves, in their supernatural powers; and this may have helped to preserve their existence as a separate community. Along with other accomplishments they are supposed to be able to turn themselves at will into tigers. The Malins, though they do not call themselves

Tamans, may be regarded as a branch of the same people. Their language is almost extinct, being now fully known to only one old woman. It is merely a dialect of Taman.

The Kadus and Ingyes. The people who now talk the Kadu language live mostly in the Katha district, and those of the Upper Chindwin dwell along the border of Katha and come little into contact with the district officials. From what little is known of their language it appears to be, like the Taman, cognate to Burmese. There are traditions of their presence in the south of the district, and as already stated, the Kadus or Kantus are mentioned in the Yazagyo chronicle as one of the peoples formerly living in the Kale valley or its neighbourhood. If this is correct there is no particular reason for supposing that they have died out there. They doubtless adopted the Burmese language and customs and call themselves Burmans. This process has occurred in the last two generations among the people who formerly spoke Ingye, which, though the Ingyes are mentioned in the *yazawin* as a separate race, appears to be merely a dialect of Kadu, and is still spoken by two aged women of Teintha and Obo, on the river bank just above Kindat. These women say that in their childhood most of the people of these villages spoke Ingye. Ingye was also, two generations ago, the language of Ahlaw, Puttha, and Maw in the Kabaw valley, and of Minya, on the Chindwin above Paungbyin; while Yuwa, Tatkon, Ingon, Wayontha and other villages are said to have once spoken it. These Ingyes appear to be the only people in the district who have no tradition of having migrated from elsewhere, and there is every reason to suppose that the language was in wide if not general use before the advent of the Shans. It is not unlikely that there was a Kadu domination, just as there was afterwards a Shan and a Burman domination; and that Kadu was the language of one of the tribes which came into Burma long ago and eventually formed what is now the Burmese people.

Religion. Practically all the native population of the plains professes Buddhism. Every village of any size has at least one religious building, and it seems probable that the proportion of income spent on works of merit is even greater than in most parts of Burma. On the other hand, the practices of animism show unusual vitality here. Sacrifices and blood-offerings are by no means unknown among people who called themselves Burman Buddhists. The picturesque village of Singaung, on the Chindwin in Masein township, is separated by a small stream from a towering cliff on which

[*Facing page 29.*



NO. 13—TAMANS IN FRONT OF THEIR SACRIFICIAL SHED, NEAR TWETWA.

every year, about the beginning of July, fowls are sacrificed in the presence of all the villagers to propitiate the rain-god. Similar annual sacrifices are held near Shandaw, below Kalewa. Here there is a tradition that a buffalo was once sacrificed, but that the experiment was not repeated as a disastrous season followed. This probably points to an older custom in which cattle were regularly killed.

Travellers about the district frequently come across posts with a head of the conventional lotus-bud shape, painted in vermilion and gold and surrounded by a fence. These are placed over the bones of Buddhist monks who have been cremated. No one, however, who has seen the phallic emblem in the compound of the principal Buddhist monastery at Bangkok can doubt that they are a survival of phallic worship, the very existence of which has long since been forgotten.

A custom which may be a survival of some form of bee-worship exists in the villages of Ahlaw, Pantha, Kameik, and Witok in the Tamu township. Once in six years, in the early part of Nayon (May), offerings of fowl, pork, and rice-beer are made to Taung Tawe, said to be the spirit of a girl of Ahlaw who was forced against her will to marry a man of Tinzin, and, escaping into the forest, was turned into a bee. The spirit is reminded that six years have passed, and is asked to call the bees. At the beginning of Tazaungmon (November) the offerings are repeated, and shelters built with bamboos resting on forked sticks. A few days later great swarms of bees visit the villages and hive in the shelters. The honey is gathered in Pyatho (about Christmastide) and the *larvæ* cooked and eaten. The people believe that the bees would not come unless called by the spirit. They account for the fact that the *mawyan*, a plant common in the neighbouring jungle, flowers once in six years, and only when the bees come, by saying that the spirit causes it to blossom in order to feed the bees.

Probably no natives of the district returned themselves as animists in the census. The people shown as such are for the most part strangers from Manipur, the Chin Hills, and unadministered territory, or Chins and Nagas who have settled in the district but have not yet become Buddhists.

Character.

In character the people are peace-loving and easy-going, with a strong respect for established authority. There is little crime, and disputes are rare. As might be expected, these qualities are combined with a marked lack of enterprise, and in the north especially with a slowness of comprehension which places their owners at a disadvantage with the quick-witted Burmans of other districts.

Economic conditions. Nature is bountiful in the Upper Chindwin, and the crops are generally secure. The people make a living with ease, and where there is any trade there are evidences of prosperity. The characteristics described above are not, however, such as lead to the amassing of wealth. Competition rates for labour are unknown. A man will work, if he is inclined to do so, at the customary rate: if not, nothing but force will induce him to work at all.

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* See Appendix.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

Natural conditions.

As may be gathered from the physical description, a very large proportion of the district is uncultivable, especially for rice. The broken country east of the Chindwin, however, has, in between the hills and uplands, innumerable little fertile valleys, often only a few yards wide; and between the mountain ranges on the west the Kale and Kabaw valleys, wide, level, and fertile, are capable of sustaining, and, it is believed, did once sustain, a large and dense population. The regular rainfall and moist climate make the district apparently suitable for growing tea and coffee, though no serious attempt at planting has yet been made by Europeans. Tobacco, peas, and other crops can be grown on the banks and islands of the Chindwin and other streams in the cold season.

Kinds of crop grown.

Rice is the only important crop. Peas, beans, tobacco, sesamum and cotton are grown to a trifling extent for home consumption, and tea in the north of the district.

Charac ter of t rice harves

There were poor harvests in 1887, 1891, 1896, 1901, and 1902. In 1909 the crop, otherwise good in most parts of the district, was seriously damaged by the *ngamyaungdaung*, or swarming caterpillar.

Hus- bandr

The harrow is the only implement commonly used for breaking up the soil, though ploughs are occasionally employed on land overgrown with elephant-grass. No manuring is resorted to beyond burning the stubble in the rice-fields.

Shifting cultivation is little practised except in the Homalin Subdivision, and is the general means of livelihood only on the upper reaches of the Uyu. The numerous clearings seen from the Chindwin above Homalin are the work of Chins in unadministered territory. The method usually followed is to fell the smaller trees in February, and the larger in March. All are then stripped of their branches, which are burnt with the undergrowth. At the first rains holes are made in the ground with a pointed bamboo, and a few grains of rice dropped into each. Weeding operations follow when the plants are about a foot high, and the crop is reaped about October. If the soil is rich the land may be worked for three years in succession. In another fifteen years it may be fit to work again; meanwhile fresh clearings are made elsewhere.

Cattle. The buffalo is the only animal used for ploughing by the natives. White buffaloes are very common in the north, in some villages even exceeding the ordinary kind. The white buffalo is not a separate breed: white calves are often borne by black cows. As breeding is left entirely to chance the paternity cannot be traced.

Great numbers of kine are owned by Indians in the neighbourhood of Kindat, Kalemyo, and Homalin. Their owners are unwilling to incur any expense in looking after them, and, until stringent measures were taken recently to stop the practice, allowed them, except when used for milk, to run wild and feed on the crops. A large area of land near Kindat has gone out of cultivation from this cause.

Ponies of small breed, not often reaching twelve hands, are fairly plentiful in Mingin, and are found in other parts of the district. Many died in the Paungbyin Township in 1908 from a disease supposed to be hæmorrhagic septicæmia.

Extent of cultivation. In the south of the district a large proportion, perhaps most, of the land suitable for rice cultivation has been taken up. As one goes north, however, the cultivation tends more and more to confine itself to the neighbourhood of the rivers, except in the plains near Paungbyin. The view of the great fertile plain of the Kabaw valley from the pass where the road begins to descend towards Tamu shows only a small patch of cultivation here and there in an immensity of forest. In the Maingkaing and Homalin townships there are yet larger areas, perhaps equally fertile and totally uninhabited. Nor is the population likely to increase by immigration to any large extent. On the contrary, that of the Maingkaing township has probably declined, owing to the attractions of the railway in Katha. No large increase is to be looked for until communications are greatly improved, or until more favoured localities have been taken up, and neither of these events is likely to occur in the near future.

The cultivators. The census returns will show the proportion of the population dependent on agriculture. Conditions vary considerably. In the Homalin subdivision the cultivators, with rare exceptions, work their own land. They have few wants, which are easily supplied; and penury and riches are alike absent. The sparseness of the population, the immense amount of uncleared or abandoned culturable land, the heavy land-tax, the distance from profitable markets, the dangers from wild beasts and, to newcomers, from fever, and the custom by which a person leaving a village-tract must give up his land to the headman to be reallotted—all

these combine to reduce rent to nothing and to prevent the formation of a landlord class. In the neighbourhood of Mingin all these conditions are absent or reversed. The population is comparatively dense; the land tax on State land has been reduced, and on private land is lower still; the markets are near; wild beasts and fever are comparatively little known; and the custom above described has died out. Most of the land is consequently in the hands of landlords, who take rents amounting usually to a third, and sometimes to a half, of the outturn. The crops here are less safe than in the rest of the district, but total failure is unknown, while the facilities for impromptu irrigation are so great that much may be done even in a year of scanty rainfall.

Agricultural loans.

Agricultural loans increase steadily in popularity as the facilities provided by Government are better understood. The amount lent in 1910 was Rs. 24,200, and it would have been larger but for the straitened finances of the province. No difficulty is experienced in recovery.

Tea cultivation.

Tea is grown in the Kawya, Maungkan, Tazon, Maingwè, Tamanthi, and some other village-tracts, all on the Chindwin above Homalin. The wild plant is not found, and it is probable that the cultivation was introduced by the Nagas from Manipur. The plants are scattered through many miles of jungle, the shade of which is said to be indispensable; and are always on high land with a red soil, a sample of which was reported by the Agricultural Chemist to contain 60 per cent. of sand and silicates, 10 of silica, 7 of ferric oxide, 15 of alumina and only 14 of lime. They are not usually pruned, and are allowed to grow to the height of ten or fifteen feet; but are sometimes cut down when old to the height of a cubit or so. The new leaves are plucked in baskets, in which they are exported to places down the river, the baskets being sunk in the water on the way to reduce the astringent taste. Another way of doing this is to ram them into bamboos and bury them in the ground. The treatment of the leaves is crude, and they fetch nothing like the price obtained for the tea sold by the Palaungs of the Northern Shan States, who follow a much more elaborate process. The wholesale price is now (1910) little more than Rs. 10 for a hundred viss. It was much higher before the railway cheapened transport for the Palaung tea, and the Maungkan villagers are now experimenting with the Palaung process. The leaves are said to be used to adulterate Palaung tea in Lower Burma, but otherwise the demand extends little if at all beyond the Lower Chindwin. Owing to the fall in price no seeds are sown, and the

outturn is declining yearly. On the other hand the trade in seeds with the Assam plantations has revived. No tea is exported for drinking purposes, though a small amount is dried and consumed locally in this way. Usually the leaves are mixed with oil and salt and eaten as a salad, the dish being a favourite one to offer to strangers and much used at marriage and other ceremonies.

Irrigation. There are no important irrigation works in the district. When the main crop has been poor it is sometimes supplemented by a hot-season crop grown with the aid of the hill-streams and perennial springs which abound everywhere. Otherwise irrigation is not resorted to on account of insufficient rainfall, though it is often used to add to or regulate the supply of water, or to bring under cultivation land which would otherwise be unsuitable for paddy. Under these conditions any statement which professes to show the irrigated area must be misleading.

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CHAPTER V.

Forests and Minerals.

Forests. Their extent. The whole district is covered with forest except the rivers and lakes and a cultivated area of some three hundred square miles lying mostly along the Chindwin river. Forests in administered territory and native states must, therefore, extend over something like 11,000 square miles; but besides this there is a vast area, within the boundaries of the province and politically appertaining to the district, but at present uncontrolled.

Their nature. Nearly all these forests are more or less productive of teak. The exceptions are mountainous regions above 2,500 feet, tracts of poor soil or swamp, and the dense evergreen jungle of Kanti State in the far north. As in other parts of Burma, the teak tree is, as a rule, only found scattered among trees of less value.

There are also forests of *in* (*Dipterocarpus tuberculatus*) and *kanyin* (*D. alatus*), both useful as fuel; and of *ingyin*, a good building material. *Thitya* (*Shorea obtusa*), another good building wood, *yamane* (*Gmelina arborea*), much used for boats, and the hard and durable *pyingado*, here called *pyin* (*Xylia dolabriformis*), are fairly plentiful, but scattered. The wood-oil tree (*Melanorrhœa usitata*) is common in the south, and the Sihaung reserve in the Kale valley is said to contain the best cutch forest in Burma. Ropes are made from the bark of the *shaw* tree (*Sterculia*), and oil is obtained from the *kanyin* as well as from the wood-oil tree. Canes and bamboos, including *tin* (*Cephalostachyum pergracile*) and *myin* (*Dendrocalamus strictus*), are plentiful and exported in large quantities, and the giant *wabo* (*B. Brandisii*), which grows to a height of over a hundred feet, is also extracted to a considerable extent.

Their working.

Under the Burmese Government there was no real attempt at conservancy, though teak was a royal tree and its extraction without the king's permission was forbidden. Leases were issued to the Bombay-Burma Trading Corporation, but their action was uncontrolled, and the more accessible forests were exploited without regard to the future. After the annexation their operations were soon brought under the control of the Forest Department, and no trees could be felled except those girdled by its officers. Forest laws were gradually enforced, first under a Regulation and, from 1902, under the Forest Act. Forest reservation began in 1891, and by 1900 a solid block five hundred square miles in extent had been formed on the right bank of the Chindwin opposite Kindat. Another large block was made further south in the Kalemyo and Kyabin Townships, and isolated reserves formed along or near the eastern boundary of the district as far as the upper reaches of the Uyu. These reserves are mainly for the preservation of teak, but cutch reserves have been formed near Kalemyo and Sihaung along the foot of the Chin Hills, and others for fuel near Paungbyin and Wègatha (Kindat). The Indainggon reserve, near Mingin, is mainly for wood-oil.

North of the Kindat block the forests on the right bank of the Chindwin have been invaded within the last few years by Chins from Manipur, where the mountains have been laid bare by their practice of shifting cultivation and the peace enforced by the British Government has caused the population to outstrip the means of subsistence. The question of reserving these forests for climatic reasons has been raised, and is under consideration. The denudation of the

ranges causes landslips and irregular rainfall, to the detriment of both navigation and husbandry.

Concentrated working of teak (*i.e.*, the extraction of all mature trees within a given area) is carried on over about 70 square miles, of which more than half is within forest reserves. The trees are killed by girdling three years or more before being cut. The girdling may only be done by a forest official. Dead and fallen trees may be extracted under certain conditions over much larger areas. About 450 square miles are protected from fire each year during the dry season by means of cleared lines and forest patrols. The logs are dragged to the nearest stream by elephants or buffaloes. The Bombay-Burma Trading Corporation employs some 250 elephants in this work.

Revenue. The gross revenue in the year ending *March 1910* was over six lakhs, and the expenditure a lakh and three quarters.

Their yield. The yield of the forests in the year ending the 30th June 1910 was 1,585,000 cubic feet (or say 31,000 logs) of teak, of which all but 103,670 cubic feet (or say 2,000 logs) were extracted by the Bombay-Burma Trading Corporation; 182,000 cubic feet of *pyingado*; 582,190 cubic feet of *in* and other unreserved woods; 7¾ million bamboos; 7 million canes; 4,424 cwt. of cutch; 420 cwt. of dammer; and 46 cwt. of wood-oil, besides a small quantity of wild rubber and other products.

Minerals. Coal exists in large quantities, but has been found so far in localities where it would not at present pay to work it. A portion of the carboniferous tract between the Yu and Myittha rivers was explored by Dr. Noetling, who declared the coal to be of good quality, comparing favourably with the best Indian kinds. Dr. Noetling has estimated that in this area alone, to which all the coal in the district is by no means confined, more than 100 million tons of workable coal could be obtained above the level of the Chindwin. Mineral oil occurs in several places, most plentifully within the coal-bearing tracts. Gold-dust is found in the Chindwin and other streams which flow into it from the east, but appears to be most plentiful in the Uyu river and its tributaries; in fact some of the inland villages in the Maingkaing Township have had a gold currency from time immemorial. Rubies and sapphires have also been discovered on or near the Uyu. None of the above minerals, however, have as yet been systematically worked. Jade is found on the Nantaleik river near Tamanthi and on the Namsam, which forms the boundary between the Upper Chindwin and Myitkyina District in the extreme north-east. No stone,

[illegible]



No. 14—Naga Girl weaving at Heinsun.

however, has been quarried in the mines of the Nantaleik since the annexation. Salt springs are found at Yebawmi on the Uyu, and boiling is carried on there to a small extent.

CHAPTER VI.

OCCUPATIONS AND TRADE.

Argiculture and forestry, with their subsidiary employments, occupy the people of the district. There is practically no export of manufactured goods, and the proportion of the population engaged solely in making articles for sale is insignificant. The fishing population is also small, and as the wants of the people are extremely few and are largely supplied at home there is comparatively little trade. More definite information will be obtainable when the detailed results of the census of 1911 are published. Occupations.

The chief exports of the district are teak and rice. Practically all the teak mentioned in Chapter V was exported, and also a large proportion of the other timber, bamboos and canes, and other forest produce. In the year ending June 1911 the steamers of the Irrawaddy Flotilla Company carried out of the district from Kalewa and ports to the north about 16,000 bags, or say 28,000 cwt., of paddy. Most of the paddy exported, however, is carried in native boats or on rafts. In this way, during about the same period, the riverine ports of the district exported something like the number of baskets shown below. Only those exporting 5,000 baskets or more are included in the statement, but there are few others. Trade. Exports.

Township.	Ports.	Baskets.	Cwt.
Homalin	Kadaungbwin ...	13,000	5,804
Paungbyin	Settaw	17,000	7,589
	Thayaung ...	40,000	17,857
	Minya-Sunnan ...	18,000	8,036
	Nanyin	36,000	16,071
	Hèlaw (both sides) ...	46,000	20,536
	Auktaung ...	12,000	5,357
Kindat	Yuwa	80,000	35,714
	Kyain	20,000	8,929
Masein	Masein	17,000	7,589
	Singaung ...	7,000	3,115
Kalewa	Kalewa (with Kyawzin and Kaing).	43,000	19,196
Kyabin	......	10,000	4,464
	Chaungwa ...	40,000	17,857
Mingin	Mingin	50,000	22,321
	Patolon	5,000	2,231

There are practically no other exports by way of the river, but salt, iron, cotton, piece-goods, and other articles are supplied to the Chins and Nagas along the border in return for their products, and cattle are exported to the Chin Hills.

Imports. The steamers of the Irrawaddy Flotilla Company bring in yearly about 1,300 tons of piece-goods, oilman's stores, hardware, salt, and other merchandise, besides large quantities sold from their decks, which are floating bazaars. An unknown quantity is also brought up by native boats, especially in the dry season, when the steamers are unable to carry much cargo. The Chins and Nagas supply beeswax, maize-leaf, mats, etc., in exchange for the articles mentioned above as supplied to them.

CHAPTER VII.

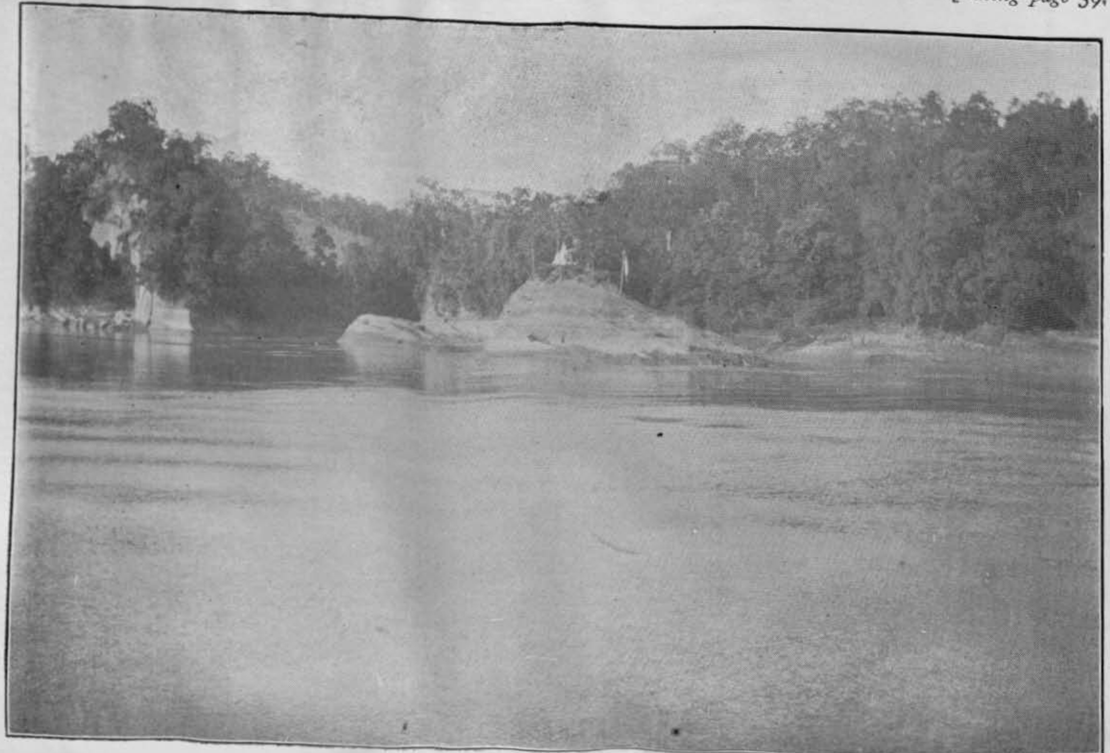
MEANS OF COMMUNICATION.

The Chindwin. The main highway of the district is the Chindwin river which runs through it for some 430 miles and varies in width, below Homalin, from a furlong to a mile or more. The maximum rise and fall at stations where a record is kept is shown below. The ordinary rise is a few feet less.

Kindat	... 50 ft. 1 in.	(1905)
Homalin	... 37 ft.	1906. No record kept in earlier years.
Kalewa	... 48 ft. 3 in.	

Difficulties of navigation begin in January or February, and are not over *till May*. The river has to be buoyed afresh each year, and three Government launches are constantly employed on this duty and in the work of removing snags from Homalin downwards between the end of October and the early part of June. The channels vary incessantly, necessitating frequent removals of the buoys, and in the dry season steamers are constantly running aground. Difficulties do not necessarily increase as one goes north; they may be greater north of Kindat one year and south of it another: but on the whole the tendency is for the channel to grow shallower as one proceeds upstream. For some weeks in 1909 the Flotilla Company's mail steamers could only reach Mawlaikkyi, 10 miles below Kindat, whence a smaller boat conveyed the mails; while the run to Homalin ceased altogether, and the Government launches were unable for a time to go within 6 miles of the village. Even when the Company's boats were running

[*Facing page 39.*



No. 15—The Anvil Rock.

they carried hardly any cargo, and great difficulty was experienced in getting up stores and in rationing the military police posts in the north of the district. Without running aground a launch took a week to get from Kindat to Homalin and back, whereas in the rains it could go up in two days and down in one. In the dry season of 1910, on the other hand, the shallowest place south of Homalin was below Mônywa, and navigation above it was comparatively easy.

There are numerous whirlpools, the best known of which are the Pe Wè,* just below Kalewa; a whirlpool opposite Masein, where the R. I. M. Steamer "Pagan" was lost in 1897; and another in the neighbourhood of Heinsun, below Kanti. The Falls have been approached by launch, but navigation in the defile below them is difficult if not dangerous except in favourable circumstances.

Other rivers.

Navigation on the Uyu is uncertain and difficult, but launches can go some miles beyond the border of the district, 135 miles from its mouth, at the height of the rains. Gangaw, 169 miles up the Myittha, can also be reached when the river is in flood. The Yu river is impassable for launches, and dangerous for boats during the monsoon.

Casualties.

The Irrawaddy Flotilla Company have lost two steamers in the district, the "Pathain" near the mouth of the Patolon river, below Mingin, in 1889, and the "Moloung" 5 miles above Kalewa in 1907. In 1897 the Government launch "Paleik" struck a rock and sank about 40 miles above Homalin. The loss of the "Pagan" has already been mentioned.

Railways.

No railways enter the district. The capital of Kanti State is 80 odd miles south of Margherita, the terminus of the Makum branch of the Assam-Bengal Railway. On the west Silchar, a railhead 33 hours from Calcutta, is 120 miles from the Chindwin and 104 from Tamu. Wuntho, on the Sagaing-Myitkyina railway to the east, is 68 miles from the nearest point on the Chindwin; and Alon, the terminus of a railway from Sagaing in the Lower Chindwin, is 48 miles from the point where the Chindwin leaves the district. All these distances are measured in a straight line.

Roads.

The only roads maintained by the Public Works Department for use throughout the year are from Sitthaung, a hamlet on the Chindwin, to Tamu (36 miles); from Kalewa to Kalemyo ($27\frac{1}{2}$); and from Pyintha, the port of Kalemyo

* "Anvil Whirlpool", so called from the anvil-shaped rock near midstream at its lower end. The current supplies the hammer.

on the Myittha, through Kalemyo towards Fort White in the Chin Hills (9½ miles within the district). The Sitthaung-Tamu road is the mail route into Manipur. It is crossed by streams which are impassable when in flood. None of these roads can be used by carts.

The Public Works Department also maintains fair-weather roads from Homalin to Maingkaing (30½), with a branch to Thetkèdaung (4); Kaungngo, on the above road 4 miles from Maingkaing, to Paungbyin (62½); Paungbyin to Kindat (65); Pyintha towards Falam (19½ miles within the district), with a branch from Natchaung to the Myittha at Indin; and Mingin to Seiktha (17), in the Taungdwin valley 8 miles from Kyabin. The sums spent on these roads are trifling, with the exception of that from Homalin to Maingkaing. They are not usually in good condition for travelling much before January. The same department shows on its registers roads from Homalin to Tamanthi (62) and from Tatkon (Leiksaw), on the Paungbyin-Kaungngo road, to Naungpuaung, near the Maingkaing-Homalin road (20), but does not at present maintain them.

Away from the towns there are no district fund roads, but numerous bridges have been built from this source and are now maintained. The Forest Department maintains 326 miles of bridle-paths at an annual cost of less than Rs. 4,000. Most of these are in or near forest reserves, and are little used by other departments or by the public.

Except in the north, where the rainfall is heavier and communication is in some places only by boat, villages are usually connected by tracks along which it is possible to take a pony, at least in the dry season. A district order issued in 1909 made the following provisions for the protection and upkeep of the village roads:—

(1) No person shall be allowed to plough, bar by a fence, or otherwise obstruct or render less passable in the rains a village road which is in regular use in the dry season.

(2) No person shall be allowed to make a ditch across a village road unless he covers it with a permanent and well-constructed culvert.

(3) If the road crosses paddy fields, the *kazins* which it follows shall not be less than 5 feet wide, and shall be as straight as possible. The whole village shall assist the owner of the fields in making the *kazins* which are to be used as a road.

(4) If the road passes through jungle, it shall be kept clear of fallen logs and overhanging branches, and deep ruts or depressions shall be filled in. Muddy places, if of small extent, should be covered with sand if sand is available.

(5) Rough temporary bridges should be made across streams wherever necessary as far as possible without requiring an undue amount of labour from the villagers.

(6) Cattle-owners shall be required to keep their cattle off the roads as much as possible.

The Irrawaddy Flotilla Company runs a service of steamers as far north as Homalin. In the rains a steamer from Pakôkku leaves Mônywa for Kindat on Friday, Kindat for Homalin on Tuesday, and Kindat for Mônywa and Pakôkku on Friday in each week. In the dry season it remains at Kindat during Tuesday and part of Wednesday and then returns to Mônywa or Pakôkku; the Kindat-Homalin run being served by a small steamer, without first-class accommodation, which leaves Kindat every Wednesday and gets back there on the Monday following. All these steamers have a bazaar on board. A small cargo-boat,* without bazaar, also runs weekly between Mônywa and Kindat, doing the return journey in five days.

A Government launch, usually with a flat, runs weekly from Mandalay to Homalin in the rains, and from Mandalay to Kindat during the rest of the year. The journey from Mônywa to Kindat takes from five to six days, and the return trip three. There are two district launches, the "Kalewa" and the "Paleik". The former usually takes up the run from Kindat to Homalin at the end of the rains and continues it till February, when the "Paleik" becomes useless† owing to the low water. The Public Works Department also has a launch, the "Constructor", for use in the Upper and Lower Chindwin districts.

The characteristic boat of the district, and the one commonly used by officials for touring purposes, is the *londwin*. This, as its name implies, is constructed of a log hollowed out but not forced apart, so that the sides of the boat are straight. The lowest part of the log is removed, making the craft flat-bottomed. The bow is of much the same shape as the stern, and both are of the cutaway type. Bulwarks and a gangboard are added, and, below the gangboard on each side, a giant bamboo as a buoy to prevent the boat capsizing in the rapids which are so common in the district, especially in the smaller rivers. Over the middle is an arched roof of bamboo and leaves, usually the

* This useful steamer was taken off in April 1911, as the Company found that, though very popular, it brought no increase in the total receipts.

† In 1911 the channel between Kindat and Mingin was exceptionally good, and the "Paleik" ran here without difficulty until the rains.

large leaves of the *in* tree (*Dipterocarpus tuberculatus*). Teak, *yamane* (*Gmelina arborea*), *thitlinnè* and *thitkado* (*Cedrela Toona*) are the timbers most often used for the hull, which is commonly from 30 to 45 feet long.

Paddy for the Lower Chindwin is usually conveyed on bamboo rafts, each bearing rows of granaries and one or more houses for the raftsmen and their families. The same means of transport is used for carrying jade from the mines in Myitkyina district to Kindat, whence it is sent to Mandalay by steamer.

Land transport.

Except in the south there are practically no carts. Ordinary villagers, when they travel overland, carry their belongings on their backs. Strangers must do the same, unless they have brought their own transport, or hire natives for the purpose. The people, however, usually have enough for their own needs, and do not care about working as porters, even at high rates. Officials can impress men at the rates prescribed in the Commissioner's notification of the 9th February 1910, but only up to 15 miles. Beyond that distance they must make a contract. The distances in the district are great, and it is not always possible to get a fresh set of porters every 15 miles. The road from Sitthaung to Tamu, for instance, has no villages on the way except some small hamlets near those places, and the charge usually made by Shan porters for the 36 miles is Rs. 5-12. During the dry season, however, Nagas can usually be hired from Tamu at much lower rates. Elephant transport is used by the assistants in the Bombay-Burma Trading Corporation and to a great extent by the Forest Department. Other officials, unless provided with transport by Government, are recommended to keep their own pack-ponies. Though good riding animals are scarce, ponies of a small breed, suitable for pack-work, are cheap and plentiful, and a good quality can be obtained from Manipur.

Accommodation for travellers.

There are no dâk bungalows in the district. Kindat has a circuit-house and an inspection-bungalow of the Public Works Department. There are inspection-bungalows also at Homalin; at Sitthaung, Pyinbon, Kyaukzedi, and Tamu on the Sitthaung-Tamu road; at Kalewa, Natkyigon, and Pyintha; and at Mingin. Paungbyin and all township headquarters off the river have a circuit-room in the court-house. There are district bungalows at Paungbyin and Masein of the township headquarters, and at 31 other places. The Forest Department maintains 46 bungalows, but these, being mostly in forest reserves or sparsely inhabited tracts, are but little used by ordinary travellers.

At nearly every good-sized village there is at least one *zayat* for the use of wayfarers.

Owing to the immense area of the district, the large Touri number of townships, and the difficult overland travelling, it is necessary for a Deputy Commissioner to arrange his tours carefully in order to get round his townships in the course of the year and have some time to spare for travel off the main roads, which pass few villages. It may be doubted whether any Deputy Commissioner has been able to visit all the police-stations in the district during his term of office, and tours such as that from Paungybin to Maingkaing, Tamu to Kalemyo, and Kalemyo down the Kale valley and over the hills to Kyabin, are usually found impracticable for want of time.

The open season is short and crowded, and as much as possible should be done by launch in the rains. The only township headquarters which are absolutely inaccessible by launch are Tamu and Kyabin. It has been customary hitherto to visit Maingkaing overland in the cold season, but the tour is not a very interesting one as the view is shut out for mile after mile by tall elephant-grass, and there are few villages. If an opportunity is watched for not only Maingkaing, but Yebawmi and Shwedwin, and the Uyu up to and beyond the border of the Myitkyina district, can be visited by launch at the height of the rains. The same remark applies to the Myittha up to Kalemyo and far beyond, to the border of Pakôkku district if the conditions are favourable. These journeys should not be deferred to the last big rise, and should not be too prolonged, or a fall in the river may make it impossible or dangerous for the launch to get out. The earliest possible moment should be chosen in each case. The "Kalewa" should be taken in preference to the "Paleik". This limits the time at which the "Kalewa" should be sent to Mandalay for her annual overhaul to September, when the big rises are usually over, but the Government steamer from Mandalay is still running to Homalin.

To see the beautiful Taungdwin valley at its best, Kyabin should be visited at the end of the rains, when the atmosphere is clear and the country green. As, however, part of the way is along the bed of a stream, and the last six miles through paddy-fields, it is not advisable to attempt the journey till the rains are well over. The easiest time is between the early part of March and the break of the rains in May, when the place can be approached from Chaungwa through the gorge of the Taungdwin, the track lying along

the river bed. If there is a moon the transport can be sent on at night, and Kyabin reached by nine the next morning. A guide should be taken, as there are quicksands.

Tamu is usually approached by road from Sitthaung. There is fine scenery on the way, the road going over a pass two thousand feet high, but practically no villages. To see something of the Kabaw valley it might be well to go overland from the village opposite Kindat, but this is a long march. The journey from Kalemyo is longer still. The Sitthaung-Tamu road is free from mud, but stony and trying to the feet of man and beast. It is possible to return by boat along the Yu river from Chaungzon, but the journey takes two or three days and the rapids are dangerous.

During the rains the Chindwin can be navigated with ease up to the mouth of the Namaw river, but it is not advisable to attempt the series of whirlpools below the Falls until the river has fallen ; and sudden spates from above may at any time cause danger. A handy launch like the "Kalewa" should be used. Navigation above Tamanthi becomes difficult in February, but is not as a rule dangerous. At some time in March the river above Homalin is usually closed to launches.

Parts of the roads from Kalewa to Kalemyo are deep in mud at the end of the rains, and the journey overland cannot be done comfortably till the track has been dressed by the Public Works Department. It is usual to return by boat, but the practice of using the military police rationing boat and charging mileage for the journey is not permissible. At Chaunggyin the boat discharges its cargo and, unless they are willing to undergo a drenching, its passengers, who can either walk along the right bank while the boat negotiates the rapids, joining it half a mile lower down, or ride the eight miles along the left bank into Kalewa. Those who have pack ponies are recommended to use them from Chaunggyin to Kalewa, discharging the boat above the rapids.

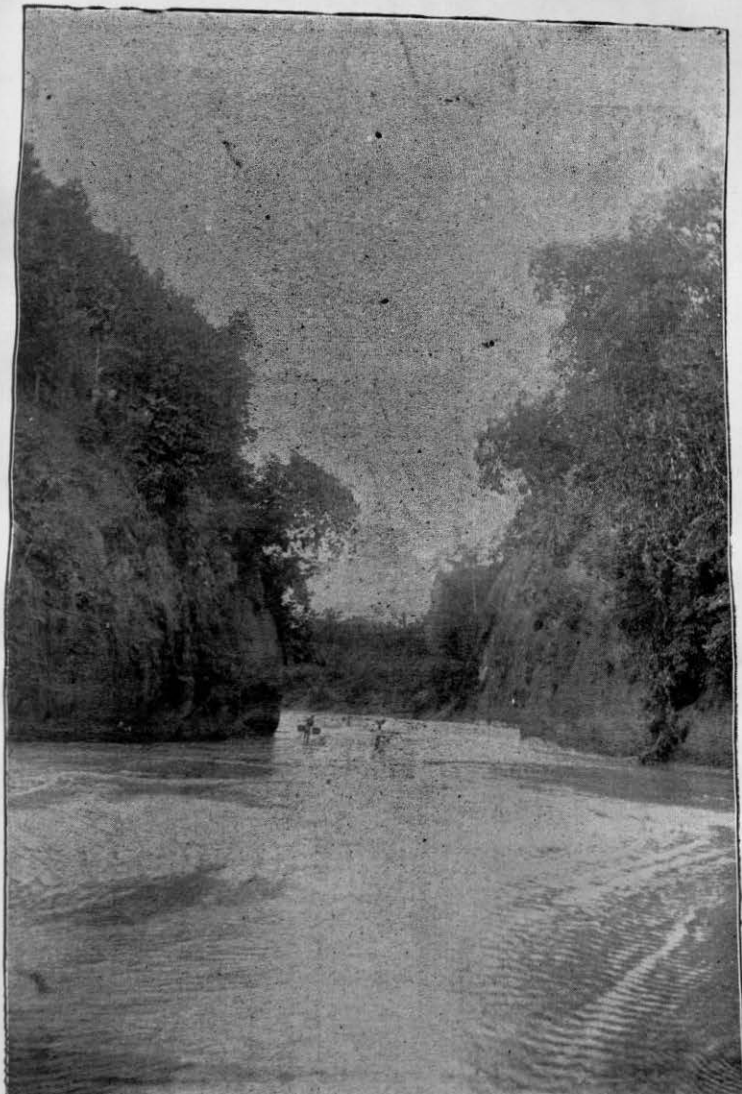
Carts can only be used in parts of the district and for short distances, so that they are practically not available for touring.

References.

Map of roads and bungalows in foolscap map file. *
File of distance tables. *
File of orders regarding transport, supplies, and messengers. *
Registers of roads and buildings. *
Agreement with Irrawaddy Flotilla Company. *
Government steamer programmes. *

* See Appendix.

[Facing page 44.



No. 16—The Defile of the Chindwin, below the Falls.

CHAPTER VIII.

FAMINE.

Famine is unknown in the district, which was formerly on the list of districts liable to serious scarcity, but was struck off in 1910.

CHAPTER IX.

GENERAL ADMINISTRATION.

Departments under control of deputy commissioner, and territorial arrangements.

The deputy commissioner's office consists as usual of seven departments,—general, judicial, revenue, treasury, excise, land records, and registration, all of which, except the first two, are in charge of subordinate officers. For the purposes of the first three departments the district is divided territorially into four subdivisions,—Homalin, Kindat, Kale, and Mingin. The Homalin subdivisional officer has under him township officers at Homalin, Maingkaing, and Paungbyin; the Kindat subdivisional officer is in charge of Kindat township and has a township officer at Tamu; the Kale subdivisional officer is in charge of Kalewa township and has township officers at Masein and Kalemyo; and the Mingin subdivisional officer is in charge of Mingin township with a township officer at Kyabin. There are thus ten townships, but only seven township officers who are not also subdivisional officers. The treasury officer at Kindat is additional judge and magistrate, and is also in charge of registration. All the township and subdivisional officers except the subdivisional officers of Kindat and Homalin are in charge of sub-treasuries.

In the excise department the superintendent has under him two inspectors and four sub-inspectors. The land records department is at present working, so far as the supplementary survey is concerned, only in the Mingin subdivision, where there is an inspector and eight surveyors; but the superintendent or myoôk and the district surveyor have their headquarters at Kindat, where is also the record-room. The treasury officer at Kindat and the subdivisional officers at Kalewa and Mingin are also registering officers.

The ten townships are further divided into 423 village-tracts, some of which are grouped together during the life-

time of the present holders under *myothugyis*, here usually called *shwehmu* or *pawmaing*. In 1910 there were 24 of these survivals still in existence. Each is as usual headman of the village-tract in which he lives. Fifty-two of the headmen are specially empowered to try civil suits up to the value of Rs. 20, but very little use is made of their powers.

Shan States. Besides the ten townships there are two Shan States, Kanti and Thaungthut, in charge of *sawbwas* under the control of the deputy commissioner and the subdivisional officer, Homalin. Besides general executive powers the deputy commissioner is authorised by rule (*a*) to take cognizance of any offence committed within the state; (*b*) to try any such case himself or transfer it to a subordinate magistrate; and (*c*) to call for the record of any case pending before or disposed of by the *sawbwa*, and stay proceedings, cancel or modify the order, or try the case himself. [1] For such cases as may be tried by them the deputy commissioner has the powers of a sessions judge, and the subdivisional officer of a district magistrate. [2] The *sawbwa* is also debarred from trying criminal cases in which a person who is not a native of a Shan State is concerned. Such cases must be tried by the deputy commissioner or some magistrate subordinate to him in accordance with the Penal and Criminal Procedure Codes[3].

The *sawbwa* may pass sentence of death, but before doing so must examine witnesses, give the accused an opportunity of defending himself, and record a proceeding with his reasons [4]. With the exception of the Forest Act and a few special enactments, none of which are likely to be used [5], none of the laws of British India are in force in either state, so far as the subjects of Shan States are concerned.

Police and Forests. The police (civil and military) and forests are under their own officers, subject in certain respects to the control of the deputy commissioner. The charge held by the district superintendent of police is conterminous with the district. The battalion commandant is at Mônywa. There is an assistant commandant at Kindat, but he is not responsible for the posts south of his headquarters. There are two divisional forest officers, one at Kindat and one at Mingin. The Kindat division includes parts of Myitkyina and Katha districts.

1. Rule 2 (1), page 18, Shan States Manual, 1910.
2. Art. II, Third Schedule, pages 13, 14 *ibid.*
3. Rule 5, pages 10, 11 *ibid.*
4. No. 13, page 19 *ibid.*
5. Second Schedule, pages 12 and 13, and No. 22, page 49 *ibid.*

The district is a subdivision of the Public Works Department, usually in charge of an assistant engineer. The executive engineer is stationed at Mônywa. The charges of the civil surgeon (who is also superintendent of the jail) and of the deputy inspector of schools coincide with the district. The inspecting officers of the telegraph and postal departments are at Mônywa. Other departments.

It would be hard to find anywhere a less litigious people than the inhabitants of the Upper Chindwin. Of the civil cases that come into court half have parties that bear Indian names, and some of the others are Zerbadis. Most of the cases are connected with petty money-lending transactions. Land suits are impossible except in the south, as the whole of the Homalin and Kindat subdivisions, except a small area near Kindat, are state land. The little use made of the courts by the native population is not due to want of faith in them or even to the great distances, for village headmen also have very few disputes to settle. Judicial administration.

Criminal cases instituted on complaint are also few in number, and here again the Indian figures in a large proportion. Serious crime is extremely rare, and dacoity, other than raids from unadministered territory, has not been known since 1904. Only thirty-one cases have been committed to sessions in the last twenty years. The absence of murders is no doubt partly due to the very small consumption of intoxicating liquor.

In the north of the district the village headman is usually honest, reliable, and efficient, and has immense power over his villagers. Indeed, owing to the dislike of the people to petitioning officials, his power is mainly limited by the migratory habits of the Shans, who simply desert a headman who oppresses them. These remarks apply, however, only to the independent headmen. Subordinate headmen have until lately hardly been recognized at all, either by the officials or by the people. The terms *thugyi*, when applied to a subordinate headman, and *gaung* have been regarded as convertible. The villagers always call a *gaung* a *thugyi*, and officials treated *thugyis* as if they were *gaungs*. Considerable difficulty was consequently experienced in compiling a correct list of village-tracts. The matter was complicated by the existence of such anomalies as sub-*myothugyis*, or *thugyis* subordinate to a *myothugyi* and having sub-sub-*thugyis* under them; while a village-tract was as often as not called, not after its principal village, but after some place which had long ceased to exist, or was in another village-tract. Village administration

In Chapter II it was stated that the practice of levying a money contribution from each house in order to compensate individuals whose services were requisitioned by officials existed under the Burmese King and continued until quite recently. In order to make it appear that the contribution was not forced it was levied, not by the headman, but by a person called a cooly-*gaung*, whose office it was to look after travellers and provide them with supplies and transport; the headman being thus entirely relieved of an important and troublesome part of his duties. The contribution was often As. 8 a house *per mensem*, or Rs. 6 a year, nearly as much as the *thathameda* in Mingin subdivision. The "cooly-*gaung*" undertook the duty as a speculation. If officials did not pay, or paid inadequately, the loss fell on him: if they paid in full, he made a large profit. The people, having been accustomed to the rate from time immemorial, did not think of objecting. Up to 1909 the system was still in force in a good many villages. It was then abolished by orders forbidding headmen, on pain of dismissal, to levy any rate, or allow any rate to be levied, without the sanction of the Deputy Commissioner.

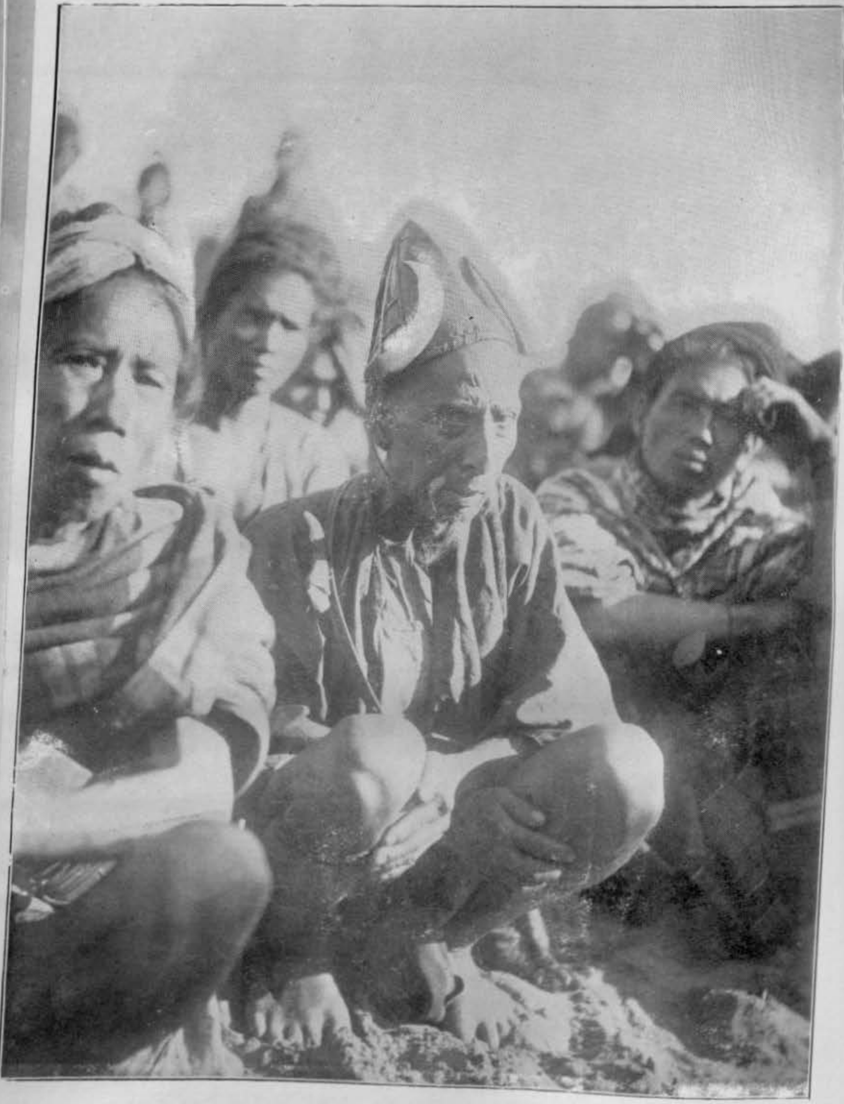
Another means of shifting the burden imposed by section 8 (*1*) (*g*) of the Village Act is the village roster system. In a small village on a much frequented route the burden of finding transport and supplies for every official who passes sometimes becomes intolerable; especially as the last proviso to section 8 (*1*) (*g*) of the Village Act has always been interpreted so as to include peasant-proprietors in the labouring class. Accordingly in certain cases neighbouring village-tracts have been required to relieve the villages on the road by performing the duty in turn, or during certain phases of the moon. Where the village-tract whose turn it is to supply transport is at some distance, officials are required to give notice. In 1910 the numerous and complicated orders on the subject were revised, consolidated, and communicated to all officers concerned, while arrangements were made for placing a copy in every district bungalow and circuit-room where it seemed likely to be useful.

No place in the district has been declared a town under the Towns Act. Kindat, Mingin, Kalewa and Homalin are, however, towns under the Land Revenue Regulation, and section 34 of the Police Act has been applied to these places and to Paungbyin and Kalemyo.

Territorial changes.

An Upper Chindwin district existed for a short time in 1886, with Major Hailes as Deputy Commissioner. It

Facing page 49.]



NO. 17—NAGA CHIEF OF LASA, TARO VALLEY.

was soon, however, placed under Major Raikes, who held charge of the Lower Chindwin, and the two formed a single district with the subdivisions of Alon, Mingin, and Kindat, and the states of Kale and Thaungthut. A fourth subdivision was added in 1887, and more than one re-arrangement made. In 1888 the Alon subdivision, which was by far the most populous, was detached, and went to form the new Lower Chindwin District. The subdivisions were then Mingin, Kindat, Legayaing, and Kubo Valley. Mingin had no less than five townships, three in its present area and two in what is now the Masein township. The townships of the Kubo Valley subdivision were called Witok and Tamu. More changes followed which need not be detailed here. In 1889 the Balet (now Masein) township was transferred to Kindat. In 1891 the Kale State became the Kale township, and formed with the Kabaw valley the Kale-Kabaw subdivision. All this time the Legayaing (now Homalin) subdivision had consisted of but two townships, one of which, called the Uyu, had its headquarters at Homalin. In 1892 a township more or less corresponding to the present Maingkaing township was formed, and the name Uyu transferred to it. The subdivisional headquarters, then at Paungbyin, was in 1896 removed to Homalin. In 1897 the Kabaw (now Tamu) township was transferred from Kale to Kindat, and the Balet township from Kindat to Kale. In 1902 the Kalewa township was formed out of a part of Masein (pop. 1,473) and part of Kale (pop. 2,498). Between the census of 1901 and that of 1911 three tracts of country have been transferred from the Maingkaing township; one, with a population in 1901 of 3,835, to Homalin, another (756) to Paungbyin, and a third (1,128) to the Myitkyina district.

In 1905 the name of the northern subdivision was changed from Legayaing to Homalin, and the following alterations made in the names of townships :—

Old name.	*New name.*
Uyu	Maingkaing
Legayaing	Paungbyin
Kabaw	Tamu
Balet	Masein
Taungdwingyaung	Kyabin

Major Raikes, mentioned above, remained deputy commissioner of the Chindwin District to the 27th February 1888, when the new district was formed and placed in Depu Comi sione

charge of Mr. D. Ross as Assistant Commissioner until the end of April. The Deputy Commissioners who have held the district since then are shown below: —

D. Ross	... 1st May 1888.
A. E. Hurry, I.C.S. ...	... 27th January 1889.
J. N. O. Thurston ...	... 26th September 1890.
H. L. Tilly	... 6th February 1891.
W. N. Porter ...	... 5th November 1892.
O. J. Obbard, I.S.C. ...	... 1st September 1894.
D. J. C. Macnabb, I.S.C.	... 25th November 1894.
O. J. Obbard, I.S.C. ...	... 25th May 1896.
L. E. Eliott, I.S.C. ...	... 13th December 1896.
C. C. Lowis, I.C.S. ...	... 13th November 1897.
F. H. Eliott, I.S.C. ...	... 7th December 1898.
E. Ford, I.C.S. ...	... 23rd July 1899.
A. G. Cooke, I.C.S. ...	... 29th April 1900.
W. J. Smyth, I.C.S. ...	... 6th August 1900.
A. G. Cooke, I.C.S. ...	... 4th June 1903.
W. J. Smyth, I.C.S. ...	... 6th December 1903.
C. E. Bowen, I.A. ...	... 14th April 1906.
R. Grant Brown, I.C.S.	... 15th July 1908.
W. Street	... 11th November 1910.
R. Grant Brown, I.C.S.	... 22nd December 1910.
E. O. Fowler ...	... 10th June 1911.

References.

Maps in foolscap map file* showing subdivisional and township boundaries, village-tracts, surveyors' charges, police-stations and outposts, military police posts, registration offices and areas, forest charges and revenue stations, cattle-pounds, markets and slaughter-houses, postal arrangements, and telegraph lines and stations.

Key to map of village-tracts, in above file.*

Alphabetical list of villages (printed, pamphlet size).

*List of village-tracts showing villages and myothugyis.**

Statement showing distribution of civil and military police.

Statement showing sanctioned establishments under control of deputy commissioner, with pay.*

File 2V.-15 of 1910, cooly-*gaung* system.

Annual village administration reports.

Annual judicial administration reports.

CHAPTER X.

REVENUE ADMINISTRATION.

Thathameda.

Under the Burmese king the only tax regularly levied in the district was the *thathameda* at ten rupees a house-hold. In the first year after the annexation this yielded Rs. 1,39,712, but a sum of Rs. 91,436 was from Alon subdivision,

* *See* Appendix.

leaving Rs. 48,276 for the district as now constituted excluding the Kalemyo and Kalewa townships. Even at this early date there seems to have been no difficulty in collection, and the outstandings were less than a tenth of the demand. In 1887-8 the collections rose to Rs. 79,926, and in the next year to Rs. 1,33,593. In 1891-2, when the Kale State had been brought under regular administration, they amounted, in spite of a poor harvest, to Rs. 2,06,692, and in 1892-3 to no less than Rs. 2,43,596. The year 1893-4 saw a still further increase to Rs. 2,65,116, a figure which has since been reached only once. It is evident that the officials at that time regarded the impost as a kind of capitation-tax, for the report for that year explains that the increase is due mainly to "the age of exemption for bachelors being lowered to 21 from 30." In other words, every bachelor above the age of 21, and of course every married couple, was separately assessed at the ten-rupee rate, and this in spite of the fact that the orders now contained in Direction 28 had been published in the Financial Commissioner's Circular 40 of 1890. In 1894-5 the mistake was recognized, and bachelors were no longer separately assessed. The result was a considerable fall, but in the next year two headmen were dismissed and nine punished for omitting households, and in 1896-7 the collections were not far from the maximum. In 1897-8 the rate was for the first time reduced in what is now the Homalin subdivision owing to failure of crops, and was fixed at Rs. 8. The number of households assessed, however, showed a large increase, and the demand continued to grow until it reached its highest point in 1903-4, though the report for 1900-01 had expressed a fear that the increase in that year was due to excessive subdivision of households. In 1904-5 there was a large drop, due partly to the introduction of settlement rates in the Mingin subdivision, with the reduction of the *thathameda* rate to Rs. 6-8, and partly to an attempt to enforce the principle laid down in Direction 28. Shan households frequently contain several married couples, owing to the custom by which a young man lives with his father-in-law and helps to work his land for years after his marriage. Under Direction 28 such a household should be assessed as one, but some officials, even recently, have been disposed to regard the custom as an evasion of the rules, and to insist on assessing every married couple. It has probably not been realized that the tax, even without land revenue, is a heavy one. It is equal to income-tax at four pies in the rupee on Rs. 480 a year, or Rs. 40 a month.

and it cannot be supposed that the average income of assessed households in this district reaches anything like that sum.

In 1904-5 the *thathameda* collections touched their lowest point, Rs. 2,39,554, but in the succeeding year Direction 28 was again overlooked or misunderstood, and the assessment of every married couple enjoined. This order was subsequently cancelled, but the collections have nevertheless steadily increased, and it is probable that there is still an excessive subdivision of households. A district circular has recently been issued calling attention to the orders of Government.

Since 1897-8 reduced rates, varying in different villages, have been levied in the Homalin subdivision. For the last three years they have been Rs. 8 or Rs. 9. In the Kindat and Kalewa subdivisions the full ten-rupee rate is levied. In Mingin subdivision the rates are according to the scale laid down by the Settlement Officer, who, as will presently be seen, fixed Rs. 6-8-0 in all but a few villages.

Land revenue.

The Burmese king appears formerly to have claimed a share of the produce on all agricultural lands, whatever the tenure. In the reign of King Mindon this tax was abolished, and the *thathameda* substituted. Land tenures varied from pure communism (annual, or at least periodical, distribution of village lands among the villagers according to need) to individual ownership, unrestricted and including the right to levy rent. Where the latter custom existed there was nothing to prevent the king from owning land like anyone else, and levying rent on it as landlord. Accordingly we find crown lands on which was levied something like an economic rent, or at all events a rent approaching that which private landlords levied by custom. Such lands were not affected by the introduction of the *thathameda* tax, and continue to pay rent as before. According to custom the king could only levy rent on land already occupied rent-free if he confiscated it; but he always had the right, if he chose to exercise it, of levying rent on newly-occupied lands, and he exercised this right in the case of new alluvial formations in rivers, which were unusually valuable; while in other cases he required the occupants of land to render him services as long as they held it.

Since the annexation the tendency has been to assimilate the various tenures and the conditions attached to them. Rents on crown lands have been greatly reduced, and levied under the name of land revenue; greater security of tenure has in practice been granted on such lands; the right

to levy rent on newly-occupied lands has been exercised in every case where the land is used for agricultural purposes; claims to services have been commuted into a payment of land revenue; and, more recently, land revenue has in places been levied on lands hitherto held free, a reduction of the *thathameda* tax being made at the same time. When this process is completed, there will be practically no difference between what were formerly crown lands and lands held by individuals unrestricted by communal rights. Only communal lands, the rights over which are at present often undefined, will remain to be dealt with.

In the north of the district, at the time of the annexation, the tenure was to a certain extent communal. That is, anyone ceasing to work land, whether because he was leaving the village-tract or for any other reason, had to give it up to the headman, who allotted it to some one else if it was wanted. Very often it was not wanted, and the large amount of fallow land in every village, due to the abundance of fertile soil and the sparseness of the population, would have made it impossible for a person who had once worked land to claim rent on it, unless all the other persons in a similar position in the village combined to do so on land abandoned by them. For the same reason a periodical distribution of land was unnecessary. The result was that each person worked his own land, which descended to his heirs and was held by them for as long as they chose to work it; but on the other hand rents were unknown and landlords did not exist.

South of Kindat different conditions prevailed. Owing to the broken nature of the ground the area of culturable land was limited, while the population was much less sparse. No periodical distribution of land was made as in some other districts, but the more valuable lands were appropriated by individuals,—usually if not always officials and their relatives,—who, when they did not work them themselves, levied rents on them. The customs prevailing in the Homalin subdivision seem to have existed in varying degree, but grew weaker towards the south, till in the Mingin township they had probably disappeared at the time of the annexation. Accordingly in that township we find a large landlord class, and it is possible that the king may have been among the landlords, having acquired land by confiscation from offenders. But if there were any crown lands their existence was hardly noticed at first. In the first year of the occupation a collection of Rs. 1,920 was made as land

revenue at from 20 to 30 per cent. of the produce, but this was almost entirely from the Alon subdivision. In each of the next two years about Rs. 2,000, and in 1890-91 Rs. 3,000, seem to have been collected. Nearly all, if not all, of this was from private lands confiscated from rebels after the annexation.

In 1889, however, the Commissioner, Mr. Smeaton, obtained information that there was a considerable area of land, not only in Mingin but in other parts of the district, from which rent was exacted by the Burmese Government; and a Burman officer was employed to make enquiries. No record exists of these, but a demand of Rs. 7,708 on land in the Kindat township in 1891-2 was presumably a result of them. The following remarks of the Financial Commissioner in his letter of the 13th October 1908 to the Commissioner of the Sagaing Division may account for the exactions of rent before the annexation.

"It seems clear that there was no real *ayadaw* or crown estate (after the pattern of those in the Mandalay and Kyauksè districts) in the Masein circle. The whole circle might be said to be *thuyè mo thuyè mye*, but that expression seems to have meant that it was conquered country in which there were no estates belonging to the royal family or the high officials. It meant, in fact, not that the land was subject to any special taxation, but that there were no favoured estates which enjoyed special relief from taxation.

"From time to time persons appear to have persuaded the Burmese king that more revenue could be raised by a land tax than by *thathameda*, and thereupon such adventurers obtained royal orders to levy rent revenue (*asu akun*) upon the lands of the circle. Such orders, being departures from the normal system, were given a colour of respectability by assertions that the lands were *ayadaw*. When confronted with demands for 30 baskets of paddy per *pè* the cultivators had two alternative lines of defence: firstly, that they disliked this method of measuring their ability and substance, and would rather go back to the *thathameda*; and secondly that, whatever might be the case with other people's lands, their particular lands were not *ayadaw*. Both defences were used at one time or another, and both seem to have been successful for longer or shorter periods. The men who employed the second defence appear to have been the more substantial cultivators, and to have based their claim for exceptional treatment on relationship with *thugyi* families, or on long continued possession, or on both. It may be conjectured that these

tawayathas or ancient possessors were the descendants of families which had held the same land since the founding of the villages, having by good management or good fortune escaped vicissitudes which compelled others to relinquish their lands and leave the villages. By alleging special circumstances for their own lands these men deserted the general cause. Thus we may account for the existence both of royal orders which commanded the cessation of the levy of rent-revenue on all the *thuyè mye* and of royal orders which conceded a special status to particular lands.

"It seems that the cultivators objected to the rent-revenue, not only because it was heavier than the *thathameda*, but also because the royal orders mentioned the term *ayadaw*. On real *ayadaw*, *i.e.*, on the crown estates in Mandalay and Kyauksè, the rents were forced up by a system of auctions and tenders, and consequently there was no fixity of tenure. Thus the cultivators not only objected to the immediate pressure of 30 baskts per *pè*, but also apprehended higher exactions in the future, and ejectments if such exactions were not satisfied."

The total demand in 1891-2 was Rs. 11,015, but of this only a sum of Rs. 4,966 was collected in that year. In 1892-3 the demand, excluding arrears, had increased to Rs. 39,767, of which a sum of Rs. 17,906 was collected, leaving arrears to the amount of Rs. 21,674 to be recovered in the succeeding year. In 1893-4 the rate was reduced from 25 to 15 per cent. of the outturn. The demand on account of that year rose to Rs. 56,972. The collections on account of the year were Rs. 12,579, or Rs. 34,253 including arrears.

Meantime the State land enquiries were going on. Numerous proceedings are referred to in later records, but they have all been destroyed. In 1893-4 the Masein township was finally declared State, and under the orders of the Financial Commissioner the revenue was fixed at one-tenth of the outturn. Ten-year leases, containing a proviso that not more than one-third of the produce was to be levied as rent, were issued to a large number of persons in this township. The Tamu township was similarly treated, except that there was no restriction as to rent. Here there were *pakondan*, or service lands, which had never paid rent or revenue to the State, but which were held on the condition of military service being rendered when called for. These were assessed at one-twentieth of the outturn, while other lands were classified as *shwehmumye* and assessed at one-tenth. The arrangements were made

on the understanding that a settlement would shortly be introduced and the lands assessed at acre rates. Apparently the Mingin subdivision and the Kale and Kindat townships had already been dealt with, but if so the records have been destroyed.

A Survey of India party was at this time in the district, and in a few seasons had surveyed nearly all the cultivated lands south of Homalin. Except in the Mingin subdivision, which was settled in 1902, no use has ever been made of their work. The office records do not show the reason, but it would appear from a letter of February 1895 that a land records staff was thought unnecessary because cultivation was in scattered patches and because it was believed to have been carried nearly up to the available limits.

The high demand in 1893-4 was largely due to the assessment of lands which had been provisionally declared State. In the following year many of these had been held to be *bobabaing*, while at the same time the assessment was further reduced in most cases to one-tenth of the outturn. The demand fell to Rs. 21,014, but the arrears, amounting to no less than Rs. 37,313, were collected. The collections on account of the year were only Rs. 7,507.

In 1895-6, owing to a poor harvest, the demand for the year fell to Rs. 17,584, of which a sum of Rs. 15,172 was collected, in addition to Rs. 13,487 arrears.

The above figures are obtained from the Commissioner's letter of the 10th June 1896 to the Financial Commissioner on the subject of assessment of land in the district. The figures in the annual reports are defective and, apparently, misleading.

The present Homalin subdivision, which had so far yielded no land revenue, was now taken in hand. In May 1896 the Deputy Commissioner reported that the lands in this subdivision were village communal lands and had never paid revenue to the Burmese government. He asked for orders, and the Commissioner, in the letter above mentioned, suggested that no land revenue should be levied either on them or on lands which had been declared exempt by royal order. Neither this letter nor the order thereon is on the file. A copy of the letter has been found on a file of 1906, but the orders cannot be traced in the office records. From later references they seem to have been to the effect that village communal lands are State lands, and that all State lands must be assessed. At the same time a uniform rate of one-tenth of the outturn was fixed for all State lands in the district. The demand leapt up in 1896-7 to Rs. 46,161,

of which Rs. 27,520 were collected, and in 1897-8 the total collections were Rs. 74,564. The annual reports show, however, that many villages were greatly over-assessed. In some extreme cases the price of paddy was assumed to be Rs. 70, the rate prevailing at the township headquarters, whereas the village rate was Rs. 25. Accordingly in 1898-9 we find a decrease in collections to about Rs. 60,000. In the next year the demand is shown as Rs. 20,000 and the collections as considerably less, but this was due to delay in the preparation of tickets owing to a change of system, and the average collections for this and succeeding years up to 1902-3 were between Rs. 50,000 and Rs. 60,000. They would have been larger but for poor harvests, and a sudden increase to Rs. 80,000 in 1903-4 is attributed to a good crop. In 1904-5 the *bobabaing* lands in the Mingin subdivision were brought under assessment, but the full effect was not felt till the next year, when the revenue demand rose to Rs. 14,552. By 1907-8 it had increased to Rs. 1,25,993, and by 1908-9 to Rs. 1,58,820, mainly owing to a bumper crop and to strict orders issued to subdivisional and township officers as regards checking of outturn. The report for the year shows that the checking was in many cases a mere pretence, and it was suspected that some officers simply added on a percentage to the *thamadis'* estimate in order to increase the revenue. Where real checking was done the process was exceedingly laborious, and the results unsatisfactory. The crop is nearly always estimated before it is reaped, so that the assessment is really based on area, and it would be far easier to measure the land once for all. It was therefore urged that supplementary survey should be introduced, though it was not likely to bring any increase of revenue. The revenue was further unduly swelled by some township officers fixing rates considerably above the actual price of paddy.

In 1909-10 the collections fell to Rs. 1,25,508, mainly owing to the damage caused by caterpillars. It was found that the rates, which were fixed for each village-tract by the township officer, were still far above the market price in some cases, and it was ordered that in future they should be fixed by the headmen and checked by the township officers. This resulted in a further decrease to about Rs. 1,19,000 in 1910-1.

Land lord tenan

A reference has been made to the issue of leases on occupied lands in the Masein township in 1893-4, when the Deputy Commissioner, Mr. Porter, found it necessary to limit the amount of rent which the lease-holders might levy

on their sub-tenants. The lease system, so far as occupied lands are concerned, has since been swept away, and the attempt to keep down rents abandoned. No such attempts seem to have been made in other parts of the district, presumably because in the north there was no landlord class, while in the extreme south its existence had long been recognized. In Masein the sub-tenants seem to have regarded the exaction of rent as an act of oppression on the part of the village officials and their relatives, and to have attempted to revolt against it. Mr. Porter accordingly held a long enquiry, and issued leases only to those landlords who seemed to have levied rent under the Burmese government. At the end of the ten years the tenants again objected to the payments. On this the Deputy Commissioner, Mr. Smyth, issued notice that no one need pay rent until compelled to do so by the revenue courts. Thus began a litigation which is hardly yet concluded. Between 1903 and 1905 Mr Smyth investigated an immense number of claims to levy rent, nearly all of which he rejected. Most of the landlords appealed, and a reference was made to the Financial Commissioner, who recorded that the legal position was doubtful and that the land was not ordinary State land, but decided that the landlords should be recognized except where sales or transfers had been made to residents outside the circle. Accordingly the appeals were allowed by the Commissioner in all cases where the claimant, or the person through whom he claimed, had been recognized as occupant by Mr. Porter; and in most cases the landlords evicted by Mr. Smyth were reinstated.

Mr. Smyth, however, was not content with issuing the notice above described in the Masein township. He also ordered that on all State land throughout the district the assessment-rolls should show the name of the actual cultivator, and not that of the landlord, unless the landlord could produce the Collector's written permit to occupy the land. This may seem merely a matter of procedure, but the practical effect was very much that of the Masein notice. It is not known how far this order was carried out, or what exactly were its effects. Apparently it was not always acted on, for Major Bowen found it necessary to emphasize and amplify it in 1906. Even when it was enforced its effect varied. It is not logic or economic laws that rule the conduct of the Upper Chindwin cultivator: it is custom, habit, sentiment, and the desire to live at peace with those around him, especially with those who have the

power of making themselves unpleasant. It is probable, therefore, that many tenants continued to pay rent, although the landlord's name had disappeared from the rolls; while many landlords made no attempt to recover rents which they might have collected through the revenue courts, believing it to be useless to do so. In any case there was not much litigation.

In 1908 Major Bowen's successor, with the approval of the Commissioner, cancelled these orders, mainly on the ground that they were opposed in principle to the general policy of Government as expressed in Direction 92. At the Commissioner's suggestion he laid down that ordinary transfers of State land were only to be interfered with if they contravened Direction 94 (subject, of course, to their having been made since the orders in the Direction came into force, which was in 1898 and 1899), or if waste land was taken possession of by a person who let it out to tenants without having cultivated it himself. It might be thought that it would be impossible for any one to do the last, but it was recently discovered that a large island in the Chindwin was claimed as their property by certain persons in Mingin, who, though unable to get it declared *bobabaing*, had collected rent from everyone who brought it under cultivation, and had deterred many more from cultivating it because they thought they would have to pay rent. Such cases may be common, but it is not the business of the revenue officers to detect them. Probably the only effective remedy is to levy rent, under the name of land revenue or otherwise, on all land over which private rights are claimed, whether it yields a crop or not.

The area of State land held by private landlords was increased by the conversion of *thugyiza* into ordinary State land, either under Direction 71 or as a punishment to the *thugyi* for mortgaging it. Much valuable land was thus converted from an emolument of office into what is for all practical purposes the private property of the *thugyi* or his heirs, subject only to the payment of revenue. In some cases the land has since been restored to the office.

Between December 1901 and October 1902 a summary settlement was carried out by the Deputy Commissioner, Mr. Smyth, for the Mingin subdivision. In place of the demand of one-tenth of the outturn area rates were fixed, those for the main rice-crops being Re. 1-12 and Re. 1-4 on State land and Re. 1-8 and Re. 1 on *bobabaing* which had not been assessed before. The *thathameda* was at the same time reduced from Rs. 10 to Rs. 6-8, except in Settlement.

the non-agricultural villages of Mingin, Chaungwa and Maukkadaw, where it remained at its former figure (afterward reduced to Rs. 8 in the case of Maukkadaw), and the remote hamlets of Pya and Zanabok, where, on the ground of poverty, it was reduced to Rs 5. The new rates were introduced on the 1st July 1904, and supplementary survey in the following season. The result was an increase in the land revenue demand for Mingin subdivision (including assessment made in 1905-6 owing to the survey being unfinished) from Rs. 5,329 to Rs. 35,125, and a decrease in *thathameda* from Rs. 2,11,160 to Rs. 1,95,783, or a net increase of Rs. 11,556. The increase in land revenue was almost all due to the assessment of non-state lands.

Land tenure enquiries. In 1906, under orders from Government, the Deputy Commissioner held an enquiry into land tenures of the district, the result of which was embodied in a report submitted early in 1908. Later in the year the Financial Commissioner, in a memorandum containing an accurate description of the conditions under the Burmese king, recommended that assessments should, as a preliminary to any action, be equalized on State and other lands, and that legislation should then be introduced under which beneficial customs would be recorded and made binding on the civil courts and the revenue officers. "If such customs are not established and cannot be declared to exist, then the Government must consider whether the existence of present and the probability of future evils are sufficient to warrant the enactment of a land alienation law. The policy of treating land as *ayadaw* in order to have the power of ejecting the non-agriculturist is repugnant to the people, is politically inexpedient, is not justified by history, and is not consonant with sound legal principles."

No action has yet been taken on this memorandum, Government ordering that the matter should be considered when the district comes under settlement. Proposals for a settlement have been made, and are still under consideration.

Other recent action. In 1909 and 1910 orders were issued regulating the customary power possessed by village headmen to allot land for cultivation; providing for systematic enquiry into the reasons for revenue outstandings; prescribing a land revenue assessment-roll for the use of headmen, and requiring them to work out the revenue; and introducing a system for the assessment and checking of *thathameda*, the chief feature of which is that every house has a number affixed to it and retains that number until the next census.

In the first year after the annexation the fishery revenue was Rs. 570. In 1889-90 it had grown to about Rs. 3,000, and in 1893-4 the demand was Rs. 11,170. It then remained stationary till 1896-7. During these years the revenue from net licenses was considerably more than half that from leased fisheries. In 1896-7 it was found that officers had been fixing their own rates for these licenses, and the rates prescribed by the Financial Commissioner were enforced. At the same time the leased fisheries were surveyed and mapped. The revenue from the latter was not affected. but that from net licenses, which had been Rs. 5,122 in 1895-6, fell in 1897-8 to Rs. 1,451. The proceeds of leases, however, steadily increased, and in 1902-3 the total revenue was again over Rs. 11,000. In 1910 it was Rs. 14,092, net licenses yielding Rs. 1,865. Fishery revenue.

Models of all the implements in use in the district were made in 1909, partly with a view to obtaining orders on those not in the schedule. They were burnt in the fire of that year, but a new set is almost completed.

There are no municipalities and no local taxes. The income of the district fund, derived from cattle-pounds, slaughter-houses, ferries, and a small market at Mingin, is but little over Rs. 2,000 a year, and has to be supplemented by a grant from provincial funds. This varies in amount, but has recently been from twelve to fourteen thousand rupees a year. Attempts to establish Government markets at Kindat and Masein have failed, and the buildings erected have been demolished. This is due to various causes, of which perhaps the chief are lack of population in the neighbourhood of these places and the fact that the steamers of the Irrawaddy Flotilla Company are floating bazaars. In Mingin a building used for both eatables and piece goods is, as might be expected, suitable for neither, and here as in the other small towns Indian shopkeepers have formed a bazaar in the houses along the main street. Local funds.

File 2A.-2 of 1887, notes on revenue matters, etc. References.

Revenue administration reports from 1888-9 onwards (some missing).

Revenue file ? of 1889, miscellaneous correspondence relating to State lands.

Revenue proceedings 5 and 7 of 1893 regarding declarations of land as State, Tamu and Masein townships.

File 1-10R of 1894, survey operations.

File 16-L, Part II, 1895, containing letter from Director of Land Records proposing fixed land revenue demand on villages, without supplementary survey.

Files Land I.-13 of 1896 and I.-L-6 of 1897 regarding State lands in Homalin Subdivision.

File I.-10 of 1906-7 containing Commissioner's letter of 10th June 1896 regarding land assessments in the Upper Chindwin.

Mingin Settlement Report, season 1901-2.

Revenue proceedings 187 of 1902-3, Masein landlord-and-tenant cases.

Files I.-10 of 1906-7, I.-11 of 1907-8, I.-16 of 1909-10, and I.-31 of 1908-9, land tenure enquiries.

File I.-20 of 1908-9, Masein landlord-and-tenant cases, with Financial Commissioner's printed letter of October 1908.

File SS-4 of 1909-10, proposals to extend supplementary survey (containing notes by Financial Commissioner and Deputy Commissioner on land assessment of district).

File of Deputy Commissioner's revenue standing orders.

CHAPTER XI.

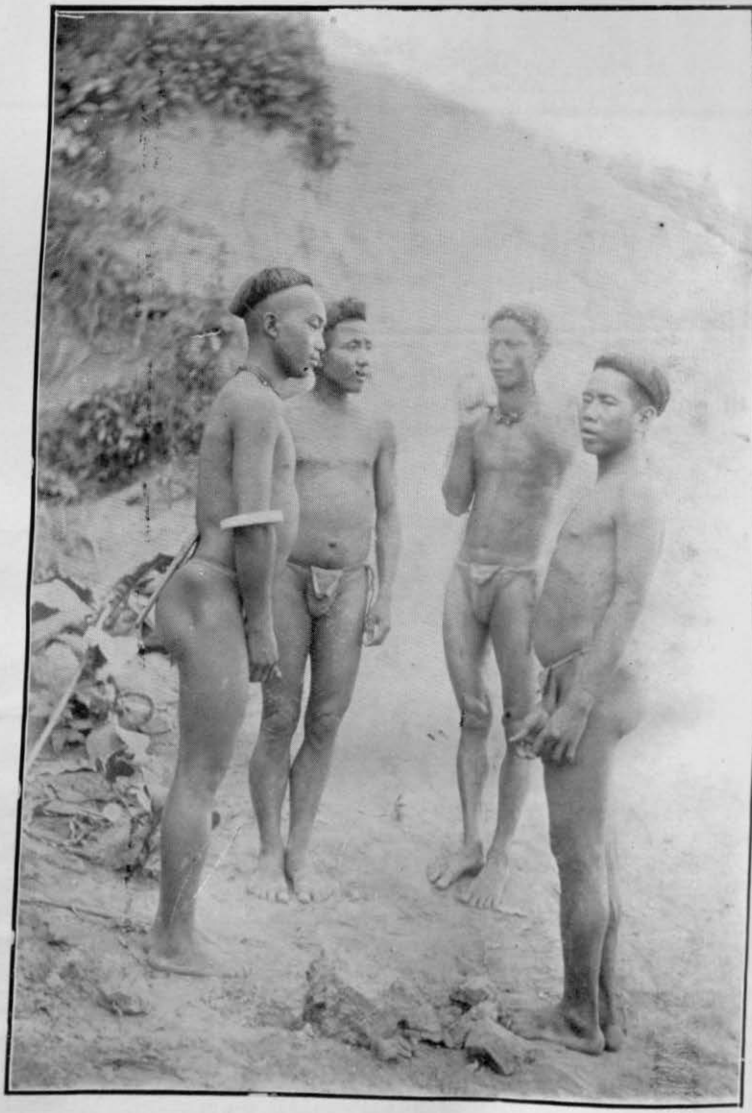
LOCAL SELF-GOVERNMENT.—*Nil.*

CHAPTER XII.

EDUCATION.

Education has progressed little since the annexation, and nine-tenths of the boys are taught at the village monastery. There are 478 monastery schools in the district, of which 25 use the text-books prescribed by Government and submit to inspection and periodical examinations; in return for which they are given small grants according to the number of children who have passed the prescribed standards. These schools provide altogether for 5,082 boys and 24 girls, of whom 387 boys and 2 girls attended aided schools. The cost to Government in the year ending March 1910 was Rs. 732.

In addition to monastery schools there are 40 private lay schools, attended by 543 boys and 411 girls. Of these 32, with an attendance of 527 boys and 345 girls, submit to inspection and are aided by grants as described above and, in a few cases, by small salaries paid to teachers who have passed the fourth standard and are starting schools where there were none before. The cost to Government during the same period was Rs. 2,736. The term "private" is used above in the ordinary sense. As used by the educational department it means a school which does not submit to inspection.



No. 18—SENGKADONG NAGAS OF HEINSUN AND NAUNGMO.

Lastly, there is one Government school at Kindat, in which English is taught up to the fifth standard. It is attended by about 40 boys. As an English education which stops at the fifth standard is of very little practical use the school is naturally attended almost entirely by the sons of officials or of the few permanent residents who can afford to send their boys out of the district to continue their education. The school costs Government about Rs. 4,300 a year to maintain, the gross expenditure being about Rs. 5,000.

In spite of the large Shan-speaking population there is now not a single school in the district at which the Shan language is taught, though it is often used for explanations to children who have not enough Burmese to understand them. In some of the monastery schools in the north the teachers have but an imperfect knowledge of Burmese.

Details regarding the number of people who can read and write will be found in the B volume of this Gazetteer.

CHAPTER XIII.

PUBLIC HEALTH.

The district is malarious, especially in those parts—the *Homalin*, Tamu, and Kale townships, and Kanti and Thaungthut States—*which* run along the mountain ranges to the west. The natives of the area are comparatively immune, but the newcomer, if unprotected with quinine, is almost invariably struck down, and the disease is no doubt partly responsible for the sparse population in the Kabaw valley. Kindat itself, with its soil of sand and gravel, is fairly healthy, or would be but for infection from outside, but Kalemyo, Homalin, and other places swarm with anopheline mosquitoes, and are difficult to drain. Other diseases are normal, with the exception of goitre, which is very prevalent in some parts, and beri-beri, which has given trouble in the camps of the Bombay-Burma Trading Corporation, but is little heard of otherwise. Worms and eye diseases come next to malarial fever in ailments treated at the hospitals.

The district has six general hospitals, four military police hospitals, and two dispensaries, supported from provincial funds at a cost of about Rs. 27,500 a year.

Every hospital has a dispensary attached to it. During 1910 over a thousand persons were admitted into the hospitals, and forty-six thousand treated at the dispensaries.

Vaccination is not compulsory, and small-pox epidemics occasionally occur. It is estimated that 53 out of every hundred of the people are protected. At the village of Thitkaungdi in Kyabin township no less than 64 persons, or more than one for each house, died of this disease within a few weeks in 1911, most of them before help could be sent. There had been considerable resistance to vaccination in this neighbourhood, and it was stated that small-pox had not been seen for so long that the people did not at first recognize it.

The plague has not yet reached the district; but in view of its proximity the practice, common wherever there are shops, of building houses with a wooden floor a foot or two above the ground constitutes a special danger. Headmen in the small towns have for some time past been directed to see that in new houses the floor is at least five feet above the ground or is made rat-proof with concrete and sandfilling.

CHAPTER XIV.

MINOR ARTICLES.

Kindat.—Headquarters of the Upper Chindwin district. The town lies on a long and narrow sandbank, between the Chindwin and a great marsh, which was apparently once the river bed. There is only room for one street throughout its length, though there are fragments of others. The civil station is at the north end, and contains all the Government buildings except the police lines, post and telegraph offices, and hospital, which are in the middle of the town. The district court-house was burnt to the ground in December 1909, presumably by some one who wished to cover the frauds which had been going on for some time in the police-office; and business is at present carried on in two temporary buildings of mat and jungle-wood. An embankment runs right round the civil station, and another encloses a large piece of waste land to the east of it. Outside the second bund is the recreation-ground, and, going northwards, the Christian cemetery, the military police lines, and Shabin village.

After the abnormally high rise of 1905, in which launches plied to the east of the town up to the civil station, and the water rose almost to the slate of the club billiard-table, it was thought possible that the river might break in behind Kindat and carry away the sandbank on which it rests. A proposal was made to move the headquarters of the district to Tatkon, 5 or 6 miles upstream on the opposite bank. The jungle was cleared, exposing a pleasant and well-drained plateau with rolling hills about it, and a military police post was established with a view to testing the place for malaria. The test was completely successful; that is, there was an abnormal degree of malarial fever in spite of weekly doses of quinine. On the children in the neighbouring villages being examined their blood was found to be full of malarial parasites, from which the Kindat children were almost entirely free. The scheme was thereupon abandoned. No more suitable place for a district headquarters could be found, unless, in view of the likelihood of the district being one day divided, the gravelly heights to the south and south-west of Sattin, on the right bank of the river just above latitude 23°, were chosen. It was decided to protect Kindat by prolonging the embankment northwards and lining the river bed with a stone apron.

Kindat was declared a town under the Land Revenue Regulation in 1899, and the boundaries revised in 1910. For administrative purposes, however, it is still a village. The village-tract includes Mawlaikkale, a mile away to the south, and Shabin, next the military police lines to the north. On the other hand it does not include Teintha and Obo, which form with Shabin a continuous line of houses northwards.

The town, as defined in the Land Revenue Regulation, contained 623 houses in 1911, and the village-tract 791.

Kindat contains a large foreign element, most of the shop-keepers in the main street being Indian, while there is a Manipuri colony in the south. The inhabitants are nearly all traders and officials.

Section 34 of the Police Act was applied to Kindat in 1891, and section 26 of the Cattle Trespass Act in 1909.

The principal pagoda is the Nanushwebontha, near the post-office. It is said to have been erected by Alaungpaya (1753-1760) after the conquest of Manipur. On the other side of the river, picturesquely situated among the hills, is the Paungdaw-u pagoda, said to be the work of his son Sinbyushin (1763-1775), who also marched against Manipur.

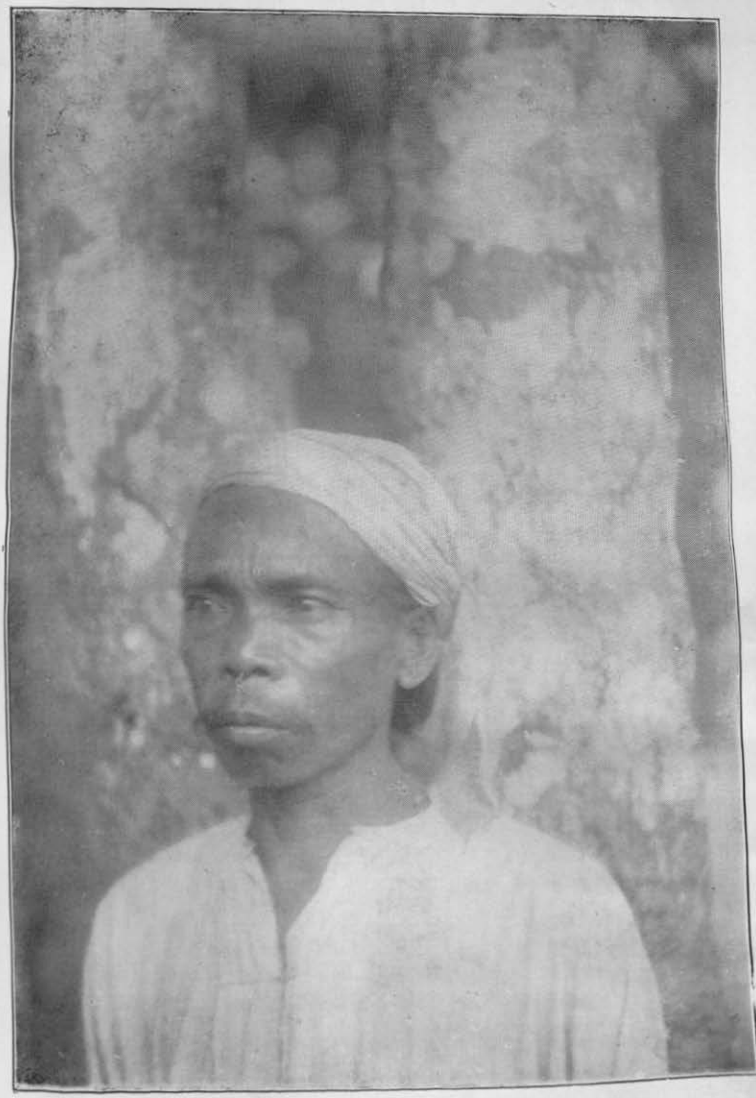
Kindat Subdivision.—This comprises the Kindat and Tamu townships. The Subdivisional Officer is in charge of the Kindat township.

Kindat Township.—A township covering 1,088 square miles and lying on both sides of the Chindwin. West of the river it is nearly all taken up in forest reserves, with a few villages along the river bank. Eastwards also the population is almost entirely confined to the neighbourhood of the Chindwin and its tributary the Kodan. The rest of the township is broken and infertile, and part of it formed into reserves. Nearly all the people outside Kindat are cultivators, with forestry as a second occupation. At Yuwa, however, the port of the Kabaw valley, rope-making and boat-building are carried on, and there is a considerable export of rice.

Tamu Township.—This township, measuring 540 square miles, consists of the greater part of the Kabaw valley, the remainder being in Thaungthut State; with the mountain range to the east, which has been formed into forest reserves. The valley is wide, level, and fertile, but very little cultivated owing to its unhealthiness and to the difficulty of getting paddy to market. The only outlet is the Yu river, which is barely navigable except for a short time in the cold season, and dangerous in the rains. By the time the paddy reaches the Chindwin its price is more than doubled. Many of the people still speak Shan as their mother-tongue, but Burmese is understood and in some cases Manipuri also. In certain villages (see Chapter III) Shan seems never to have been spoken, the language preceding Burmese having been Ingye or Kadu. Nearly all the inhabitants of the township are cultivators. Very little is to be seen of the trade which might be expected to exist with Manipur. Such traders as there are come from over the frontier, and bring their wares on their backs to the Yu or the Chindwin.

Homalin Subdivision.—The northernmost subdivision of the district, comprising the Homalin, Maingkaing, and Paungbyin townships. Until 1905 it was called the Legayaing subdivision. Legayaing means four *kayaings*, or administrative divisions, but opinions differ as to what the four divisions were. In this part of Burma tracts of country were commonly described by such names as "The Seven Villages", "The Nineteen Villages", etc., without any regard to the number of villages that might happen to be in them. Each of these tracts formed under the Burmese King a *kayaing*, which might be under a *shwehmu* or *tawmaing* (the Shan word corresponding to *myothugyi*) or

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No. 19—Maung Chein, *Pawmaing* of Tamanthi.

might be grouped with other tracts. There were no systematic official divisions, and such as existed were constantly changing as individuals grew more or less powerful. It is enough, therefore, to note that the Legayaing more or less corresponded to the present Paungbyin township (formerly called the Legayaing township), and was under an inferior kind of *wun* with his headquarters at Paungbyin. Homalin was not even the headquarters of a *thugyi*. It was under the *thugyi* of Kaungkan, who to some extent owed allegiance to the *pawmaing* of Naungpuaung on the Uyu.

The headquarters of the subdivision was moved from Paungbyin to Homalin in 1896. The village next to which the Government buildings stand is not called Homalin but Naungpakyit, and is separated from Homalin by a small stream. It contains with Homalin, including the government buildings, but 152 houses, mostly Indian, and is built on a narrow strip of land between the river and a marsh, with no room for expansion except along the river bank. Even the land on which it stands is liable to be flooded, and the government buildings are protected by a bund running round the small area in which they lie. Along the bund are borrow-pits which teem with anopheline larvæ, and it is not surprising that the place has a reputation for malaria. It is the most feverish township headquarters in the district, with the possible exception of Tamu. The mouth of the Uyu is visible across a wide expanse of water some two and a half miles away to the south-east. On the opposite shore is the village of Kettha with a long stretch of cliffs to the west of it along the river. Over a dozen miles to the west may be seen the undulating ridge, five thousand feet at its highest points, of the Thawun forest reserve, and north of this a splendid range running up to ten thousand feet, followed, after a short gap, by Saramati itself.

Homalin, including Naungpakyit, was declared a town under the Land Revenue Regulation in 1899. Section 34 of the Police Act was extended to it in 1898.

The name Homalin, from the Shan *hong*, banyan, and *malang*, jack-tree, means jack-banyan, a variety of the banyan tree. The older Burmese form of the name is Homalin, but Homalin has been adopted and prescribed by Government.

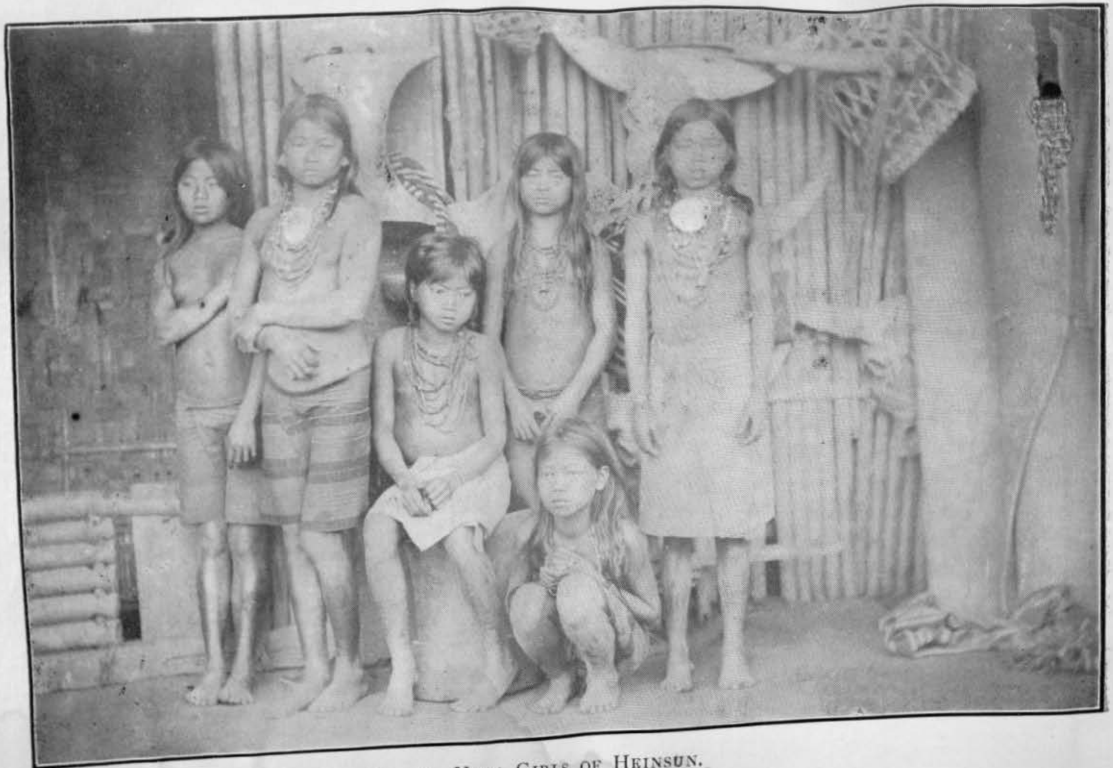
Homalin Township.—This township enjoys the double distinction of having, in most directions, no boundaries and of being separated into two fragments by a part of Kanti State. It consists, so far as inhabited country is concerned, of little more than the banks of the Chindwin for 120 miles

or so, a few miles of the Uyu, and a small tract lying south-west of Homalin and separated from it by a piece of Thaungthut State. This tract is not mentioned above as a third fragment only because it has not yet been decided whether the country to the north of it is Homalin township, or Thaungthut State, or unadministered territory. On the west of the Chindwin the mountains come almost down to the river; on the east an immense tract of uninhabited forest, with no mountains separates its villages from those of the Uyu in Maingkaing township. The fragment sandwiched between two parts of Kanti State contains one small village, Kaunghein, and two still smaller hamlets. On the west, from a point a dozen miles above the latitude of Homalin, a boundary line, mentioned in Chapter I, has been drawn, nominally ten miles from the river, to cut off the tribes in unadministered territory. On the east, except near and to the south of the last few miles of the Uyu, there is no boundary at all.

The population, excluding Tamanthi and its neighbourhood, is nominally Shan: that is, the people talk Shan in their homes, though the men at least usually understand Burmese. As explained in Chapter III, however, some of the largest villages are almost entirely peopled with Nagas who have, at no very distant date, adopted Burmese dress and the Shan language. These villages between Homalin and Tamanthi are some of the pleasantest in the district, abounding in roses and other flowers, with numerous pagodas and monasteries and superb views of the mountains across the river. Their well-drained sites make them suitable for tea-cultivation, which is the principal means of livelihood. There are tea-gardens near Tamanthi also. Otherwise rice-fields are everywhere the main means of subsistence.

Kawya.—A village of Homalin township, on the Chindwin 13 miles above Homalin, containing 233 houses in 1911. The inhabitants live mostly by the tea-gardens, which are the most extensive in the district. About twenty-five households come from the Lower Chindwin, and trade in tea; others have paddy-land. Most of the villagers are descendants of Tangkhul Nagas who migrated from the mountains to the west and from Manipur several generations ago. They now speak Shan, wear Burmese dress, and call themselves Shans. The site is a pleasant and healthy one, with a fine view of Saramati, Somra, Kachaophung, and the Kusom range forming the boundary between Burma and Manipur.

[*Facing page 68.*



No. 20—Naga Girls of Heinsun.

Maingkaing Township.—This township comprises nearly all the bed of the Uyu and its tributaries, so far as they lie within the district. On the north side it has no boundaries, a vast uninhabited forest intervening between it and the Chindwin. On the east it borders on Myitkyina and Katha. The people talk Shan or Kadu, but Burmese is taught in all the monastery schools, and the men at least understand it. The population is nearly all on the lower part of the Uyu and on its southern tributaries. Above latitude 25° even the banks of the Uyu are absolutely uninhabited until the neighbourhood of Yebawmi, over a score of miles to the north, is reached. In this isolated area, containing a few small and scattered villages, the inhabitants are mostly *taungya*-cutters, and frequently change the sites of their villages. A salt-boiling industry, not large enough to make it worth while to collect revenue on it, is carried on near Yebawmi. In the rest of the township the ordinary rice-cultivation is practised, with goldwashing as a minor occupation. The township is less malarial than those to the west of the Chindwin, but mosquitoes and sandflies are very troublesome in the rains. It contains large areas of land which have been cleared, worked for a time, and abandoned, and perhaps still larger tracts which are fit for cultivation but as yet untouched. There has been little or no increase in the population of recent years, as the railway attracts cultivators to Katha.

Maingkaing is the Shan Möngköng, meaning "lac town."

Paungbyin Township.—The southernmost township of the Homalin subdivision, lying across the Chindwin and reaching eastwards to Katha district. The area is 1,516 square miles. Except in its eastern portion, which is uninhabited, and in the forest reserves along its western border, the population is fairly dense. The township contains the largest cultivated plain of the district, and has a considerable export trade of rice. The peopleare largely bilingual, but generally talk Burmese, even among themselves, except in the northern part of the township. If asked their race they will usually reply that they are Shan, but this statement is to be received with caution. On the west of the Chindwin the language spoken before Burmese was Kadu, and the old people still know it. Shan appears here never to have been the mother-tongue, though owing to the number of Shan-speaking people across the river it was more or less understood. East of the river there are many descendants of Shan-speaking people, though their ancestors may have spoken Shan for only a few

generations; but there are also Kadus, Nagas, and Tamans, and the basis of the population is probably Kadu, or people who acquired Kadu as their mother-tongue. Two kinds of Kadus are recognized, the Kanan, said to have come from Katha district, and the Kabaw, said to have come from the Kabaw valley. The latter appear to be identical with the Ingye mentioned in Chapter III. Nearly all the people are employed in paddy-cultivation, with forestry as a subsidiary means of livelihood; but there are a good many paddy-traders, mostly Burmans from the Lower Chindwin, in the riverine villages.

Paungbyin.—Headquarters of the township of the same name, lying along the left bank of the Chindwin. The village consists of two long streets, one of them on the river bank. The government buildings, consisting of court-house, police lines, hospital, post and telegraph office and district bungalow, are at the north end. The number of houses at the census was 286. The people are of varied descent,—Burmans from the Lower Chindwin, local Shans, Kadus, Manipuris, and other Indians. Most are traders, and the rest porters, wood-cutters, and cultivators. Section 34 of the Cattle Trespass Act was extended to Paungbyin in 1891.

Minya-Sunnan.—This, though a single village, is divided between two village-tracts, and is called by different names according as it is in the Minya or the Sunnan tract. At the census of 1911 it had no less than 306 houses, thus coming third in the district in point of size, and almost equal to Mingin if the police lines and other government buildings are excluded. The village is a single street two miles long, and lies, like so many in the Upper Chindwin, along a ridge between the river and a line of lakes and marshes, which, cultivated as they dry up before the rains, yield something like 30,000 baskets of *mayin* paddy. The *kaukkyi* yield is little more than half that.

The people are Kadus. A few of the old people can still talk Kadu, but Burmese is the only language usually spoken. The whole village is engaged in cultivation or subsidiary occupations.

Kale Subdivision.—This comprises the Kalewa, Masein, and Kale townships. The Subdivisional Officer is in charge of the first.

Kalewa Township.—A small township, covering only 176 square miles, lying on both sides of the Chindwin. Nearly all its villages are on the banks of the river, the rest of the township being hilly and uncultivable. In the

west, near the Myittha river, are coalfields, which have been tested but not worked. There are dangerous rapids at Chaunggyin, 8 miles up the Myittha from its mouth. Here the sole occupation of the villagers is loading and unloading boats and conveying their cargo overland past the rapids. Otherwise, except at Kalewa, the people are all cultivators.

Kalewa.—Headquarters of the Kalewa subdivision, picturesquely situated at the junction of the Chindwin and the Myittha. The native houses lie in small valleys, liable to flood, between precipitous hills. The principal heights are occupied by the pagoda and the military police lines, from both of which a fine view is obtainable. A strip of land along the Myittha, including the spit between that river and the Chindwin, was cleared of houses early in 1908.

Kalewa has a court-house, police-station, military police lines (with rationing lines for the Chin Hills), telegraph office, post-office, hospital and inspection-bungalow. Most of these buildings are on hills. There is one aided school.

The town—for it was declared a town under the Land Revenue Regulation in 1899—contains only 228 houses, including the civil and military police lines. The people are nearly all traders, boatmen, and officials. Probably more than three-fourths are Burmese. There is no cultivation in the neighbourhood, and none is possible. The place is simply a port for the Kale Valley and the Chin Hills.

Section 34 of the Police Act was extended to Kalewa in 1893.

Masein Township.—A township of the Kale subdivision, covering 768 square miles and lying on both sides of the Chindwin. The small portion to the west of the river is nearly all forest reserves. The greater part of the township is composed of hilly and broken country with a few small fertile valleys towards the river and, far to the east, a riverless plain covered with grand forest forming the North Mahamaing reserve. In the western part of this are the remains of tanks which are said to mark the site of an ancient city called Peikthano, a name identified with the Hindu Vishnu. Tradition, however, is scanty, and the remains have not been explored. A hundred years ago Shan was still spoken at the headquarters of the township, but it has now entirely disappeared, and the people call themselves Burmans. Except at Masein, and at Singaung, a small trading village further down the river, the inhabitants of the township live by rice cultivation.

Masein.—Headquarters of the Masein township, lying nearly east and west on the left bank of the Chindwin, between the Masein river and a line of sandstone cliffs. Just opposite is a rocky promontory which forms a dangerous whirlpool. It is popularly believed that the spirit of the whirlpool, to whom there is a shrine erected on the rock, demands at least one victim a year, and no native of Masein entrusts himself to the river without first doing obeisance to the spirit. A scramble up to the cliffs to the east is rewarded by a fine view of the Chindwin.

Masein has a court-house, police-station, post and telegraph office, district bungalow, and dispensary. There is one aided school.

The number of houses before the fire of 1911, which destroyed practically the whole village, was 257. Nearly all the people are natives. They are mostly petty traders, raftsmen, or fishermen.

Kale Township.—A township of the Kale subdivision covering 812 square miles and comprising the lower part of the valley of the Myittha (except a few miles in Kalewa township) and that of its tributary the Nayinzaya. Along the banks of these rivers it is fertile and populous. The rest of the township is mostly forest reserves, formed for their teak. The valley is overshadowed by a fine range of mountains, called in the Anglo-Indian dialect the Chin "Hills." On the north it is continuous with the Kabaw valley (Tamu township and Thaungthut State), and Shan is understood by the old people, though not now spoken. In the south it forms part of one long valley with the Yaw country (Gangaw and other townships of Pakôkku district), and the villagers as far north as Indin speak the Yaw dialect. Outside Kalemyo nearly all are agriculturists.

Kalemyo.—Headquarters of the Kale township, situated 2 miles from the village of Pyintha-Taungu, which lies on the left bank of the Myittha. Kalemyo was the seat of the Kale Sawbwa for a short time before his deposition in 1891. His immediate predecessors lived at Yazagyo. Kalemyo was once, however, a fortified city, and the remains of the walls, which enclosed an area of 234 acres, still exist. They indicate an earth rampart on the outside, then a moat some 30 yards wide, then a rampart of brick and rubble, then a smaller moat, and lastly a solid brick wall. The more southerly of the two gates in the west wall is called the Maungyingyi gate, from a legend that a yellow-robed boy (*maungyin or koyin*) from a monastery was slain there at the founding of the city and his body thrown

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No. 21—The Road to the Taungdwin Valley, from near the Forest Bungalow at Mingin.

into a pit underneath the future gateway. In accordance with ancient custom the first person to pass was seized and killed so that his spirit might keep watch over the gate; and in this case the first person happened to be a *koyin*. The place is unhealthy, its site being low and flat and therefore difficult to drain.

Kalemyo has a court-house with circuit-room, civil and military police lines, post and telegraph office, and hospital. There is one aided school. The rationing base for the Chin Hills is at Pyintha-Taungu, where there is also a public works inspection bungalow. Including the police lines there were 249 houses in 1911. About one-sixth of these are Indian, mostly traders and cattle-owners. Nearly all the natives are cultivators.

Section 34 of the Police Act was extended to Kalemyo in 1888, and section 26 of the Cattle Trespass Act in 1909.

Mingin Subdivision.—The southernmost of the four subdivisions of the district, comprising the Mingin and Kyabin townships. The Subdivisional Officer is in charge of the former.

Mingin Township.—The southernmost of the townships in the district, so far as the order on the Chindwin is concerned, though Kyabin reaches further south. Its area is 872 square miles. In the neighbourhood of Mingin on the same side of the Chindwin, and along the Patalon valley to the south, are great rice-plains, covering many square miles. Otherwise the township is little cultivated except along the banks of the Chindwin and the Maukkadaw and Thanbauk rivers. The rest of it consists mainly of dry uplands covered with *indaing* forest, and this is the character of the Indaukkon reserve, across the river from Mingin, which covers about a sixth of the township. The people are cultivators except at Mingin and Maukkadaw, where they are mostly traders.

Mingin.—Headquarters of the Mingin subdivision and township, containing 380 houses in 1911. The town is in a somewhat cramped situation between a hill of horse-shoe shape and the river, while a marsh bounds it on the north. At one end of the horse-shoe are the military police lines and the Subdivisional Officer's quarters; at the other the quarters of the Divisional Forest Officer. From both a fine view is obtainable, especially from the latter in the rains, when the vivid green of the rice-plains to the north and west, backed by wooded hills and flanked by red-gold spires and grey pagodas, makes a striking picture. The gravelly ridge of the horse-shoe has been cleared, and a pleasant walk

may now be taken throughout its length. The town possesses a fine golden pavilion, to which every year, on the 5th day after the full moon of Thadingyut, four images of Buddha are carried in procession from their temples. The procession includes a long line of women and girls, carrying on their heads the many kind of flowers, wild and cultivated, with which Mingin and its neighbourhood abound.

The town contains a good many Indian shopkeepers, but most of the people are Burmese. Only a few households work land. The others are traders, landlords, boatmen, etc.

Mingin was declared a town under the Land Revenue Regulation in 1899. Section 34 of the Police Act was extended to it in 1891.

The name Mingin may well be identical with the Shan Möngköng (Maingkaing), the sounds *aing* and *in* being interchangeable in the Upper Chindwin dialect.

Kyabin Township.—A long and very narrow township with an area of 640 square miles, striding across the Chindwin in its northern portion, taking in the whole of the Taungdwin valley, and reaching as far south as latitude 22° 15′, the southernmost point of the district and almost the latitude of Alon. The valley itself is narrow but fertile. It is flanked on the west by a range three or four thousand feet high, with forest of little value, but further south is the Taungdwin reserve, covering an area of 276 square miles and abounding in teak. The northern part of the township consists of dry uplands, except near the river. Outside the picturesque little port of Chaungwa, at the mouth of the Taungdwin, the people are all cultivators.

Thaungthut State.—A Shan State lying between Manipur and the Chindwin. Northwards the boundaries have not been defined. The Nampanga river has sometimes been regarded as the northern boundary, but the Sawbwa collects revenue from some Chin villages in the mountains beyond it, and says this was done before the annexation. There is an isolated fragment in the neighbourhood of Kettha, opposite Homalin, and on a small island, now almost vanished owing to erosion, just before the military police lines, some cattle-owners still pay their taxes to the Sawbwa. Another fragment lies to the east of the Chindwin opposite Thaungthut. In the main part of the State to the north the ridge of the Angaw Ching (see below) at first forms the boundary separating the State from the Thawun reserve. Lower down the line cuts across the reserve to the lower branch of the Nampanga, which joins the Chindwin at Tilaungwa. A mountain range rising to 5,000 feet runs

along the middle of the State and continues northwards beyond the Nampanga river, where the boundaries of the State have not been defined. The Shans and Burmese are plain-dwellers, and rarely give names even to the mountains which they see every day. Accordingly there is no name in Burma for this range, but the Manipuris call it the Angaw Ching, or Angaw Mountains.

To the west of this range is the upper part of the Kabaw valley, broad and fertile but sparsely populated and bearing a terrible reputation for fever among the dwellers in the mountains of Manipur, though it does not appear to be more unhealthy than most of the Homalin subdivision.

In the north of the State the range, where it does not form the boundary, sends its spurs down to the river on the east, leaving a comparatively small area for cultivation in the neighbourhood of Thaungthut. This area, however, contains two-fifths of the population of the State.

A history of the State from the time of Buddha is in the possession of the Sawbwa. A great deal of it is of course legendary, but it is possible to extract from it some facts which are probably true. Gawmonna, which is said to have been the capital of an independent kingdom up to the time of Anawrata (about A.D. 1010 to 1052) was near the site marked in the quarter-inch map as "Thap or Old Samjok" in lat. 24° 31′, long. 93° 34′. "Thap" is merely the Burmese *tat*, stockade. Samjok is the Manipuri form of the name which appears in Shan as Sawngsup (Hsawnghsup) and in Burmese as Thaungthut. Anawrata appointed a Burmese governor with the title of Thokyinbwa. In the reign of Tarokpyemin in the thirteenth century, when the Burmese kingdom lost many of its outposts, the Manipuris conquered Thaungthut, and it paid tribute to Manipur until the annexation of that State by Alaungpaya. Saw Kan Ho, the Sawbwa, at first helped the Manipuris to resist the conqueror, but fled and afterwards surrendered himself. He is said to have accompanied Alaungpaya in his invasion of Siam in 1760, and to have died at Sagaing on his return. His son, apparently on account of a disputed succession, moved to the neighbourhood of Maingkaing on the Uyu, and the State was divided. The history now follows the line of the Maingkaing Sawbwas, and it is not clear who ruled Thaungthut State. But in 1782 the Maingkaing Sawbwa was cashiered for running away with his men in Bodawpaya's disastrous expedition against Siam, and Saw Haw Nga, son of Saw Kan Ho, appointed with the rank of *myothugyi*. In 1806 this man obtained permissoin

to establish the present headquarters on the right bank of the Chindwin, and the rank of Sawbwa was restored to his house. In 1813 he was killed in an invasion of Manipur, and was succeeded by his son, Saw Leik Kan, who was given the title of Maharaja and in 1824 directed to move his headquarters to Manipur. He soon, however, withdrew, and moved to a village on the east of the Chindwin, where he died in 1827. Saw Aung Pa governed the State to 1834, and was succeeded by Saw Shwe Maung. His son, Saw Ni Kan, became Sawbwa in 1880, and was in possession at he time of the annexation. He showed himself friendly to the British Government, and received the title of K.S.M. Though related by marriage to the Wuntho Sawbwa, he stood firm during the Wuntho rebellion, and refused to allow Bo Lè, who was sent by the Wuntho Sawbwa to bring him over, to enter the State. His successors Saw Kin Mun (1893) and Saw Tun (1899) have been equally well-disposed, and the title of K.S.M. was conferred on the latter in 1908.

The people of the State mostly call themselves Shans like its ruler, but it is probable that they have very little Shan blood, and are mainly of Naga or Chin descent. There are six Kongzai Chin villages to the south of Nampanga, and more to the north. There are also three villages of Tangkhul Nagas. Nearly all the people in the State are cultivators.

Thathameda is levied in two instalments at Rs. 10 a year for Shans and Rs. 3 for Chins and Nagas. There is no land revenue, but the officials of the State are assigned land on which they levy what rent they can get. About a third of the land in the neighbourhood of Thaungthut is said to be assigned in this way. The officials are also given a share of the *thathameda* collections, but no salaries.

History of Thaungthut State, on parabaik with Thaungthut Sawbwa.

File 2P-3 of 1896, sanad of Thaungthut Sawbwa.

Kanti State.—A Shan State in the extreme north of the district, in two distinct parts, one lying more or less between 26° 10′ and 25° 45′ N., 95° 20′ and 96° E., and the other between 25° 30′ and 25° 40′ N., 95° 20′ and 95° 30′ E. The State, however, has no boundaries except on the Chindwin itself. It is usually supposed to extend to the Falls, but the Naga village of Aungte and the Kachin village of Neinbaw, both at the mouth of the Namaw some way below the Falls, are both independent. Below them all the Kachin and Naga villages situated on or close

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No. 22—Naga Girls of Lasa, taken captive by Lasunkam in 1909.

to the river pay revenue to the Sawbwa, who also receives tribute from a few Naga villages to the west, within a day's march from the river. Government, however, does not undertake to uphold his authority over or to protect from raids any but the Shan villages of the State, which all, with one small exception, lie on the river.

The State, therefore, is almost confined to the banks of the Chindwin. These are covered with dense impenetrable jungle, and even at the dryest season Kanti is unapproachable overland except on foot. In March and April it is also inaccessible by launch, and even boats have some difficulty in reaching it when the river is at its lowest.

The State is sometimes called Singkaling Hkāmti (in Burmese Zingalein Kanti) to distinguish it from Hkāmti Lõng, or Great Kanti, which lies between latitudes 27° and 28° N. Singkaling is the name of a Naga tribe which occupied the site of the present Kanti before its foundation, and which survives in a few houses at the mouth of the Namaw River in 26° 6′ N., 95° 57′ E.

According to the present Sawbwa a large number of people left Great Kanti over a hundred years ago in search of a new dwelling-place. They first went into Assam, whence after a few years some of them reached Nengbyeng in the Hukawng valley, then as now occupied by Kachins. Nengbyeng is marked in the map of Upper Burma in lat. 26° 36′, long. 96° 30′. Some of them are still at Nengbyeng, while others have made their way to the Amber Mines, Kindaw, Taro, and Kanti. Many are still in Assam.

This account may be compared with the history of the Hkamti Shans in Mackenzie's North-east Frontier of Bengal. According to that history they entered Assam some time before 1794, and in that year, probably in consequence of pressure from the Kachins, they crossed the Brahmaputra, ousted the Assamese Governor of Sadiya, and reduced the Assamese to subservience, if not to actual slavery. When the British annexed the country they found the Hkamtis in possession, and recognized their chief. In 1835 a fresh immigration took place, but about this time the Hkamti chief had to be deposed for disobedience of orders. In 1839 a sudden attack was made on Colonel White, commanding at Sadiya, and he and his companions were killed. A general rebellion followed, and after its suppression the Hkamtis dispersed or were settled in distant parts of Assam.

The Sawbwa says Kanti was founded in the reign of King Bodaw Paya. In that case the date must have been between 1781 and 1819, and nearer the latter, for there

were only two Sawbwas, Saw Ni Kaung (appointed by Bodaw) and Saw E (appointed by Tharawadi, 1837-46) before Saw Li, who became Sawbwa just after Mindon's accession in 1853. Saw Ni Kaung is said to have held office for a long time, but Saw E for only twelve years.

About 1862 King Mindon had a strong stockade built round the village, and supplied it with four cannon and a hundred muskets. In 1868 the country to the mouth of the Uyu, with the Uyu itself, was placed under the Sawbwa, who had hitherto governed only the territory now covered by the State.

In 1873 the *amat* (minister) Saw E hired some Nagas to kill Saw Li in the fields. He was wounded with a spear, but escaped, and going down the river gathered a force with which he returned as far as Heinsun. There he was met by the usurper, who defeated him, and he again retired downstream. He was then sent for by King Mindon, who is said to have asked him sarcastically whether he could not keep his fowl run in order, and commanded that the villages of the Chindwin and the Uyu, which had formerly been under a *wun* of their own, but had been added to Saw Li's charge, be placed under Maung Ba Tu as Myoôk, and that he also hold charge of Kanti. Maung Ba Tu's administration was not successful. The *amat* whom he placed to represent him at Kanti quarrelled with the official sent to trade on behalf of the King, and the aid of the Kindat *wun* had to be invoked to enforce the authority of the Myoôk. In 1876 Saw Li again became Sawbwa, but only over the restricted area which his predecessors had controlled. In 1878 Kanti was surprised and burnt by the Tasan Kachins of the Taro valley, and Saw Li again fled. He spent the rest of his days at Awthaw below Tamanthi, sending his son Maung Po Hlaing to represent him at Kanti.

In 1884 a Wadat Kachin named Saw Pan came from the Hukawng Valley and settled with his followers in the village of Hmanbin, a few miles above Kanti, where he declared himself independent of the Kanti Sawbwa. Maung Po Hlaing resisted the claim, and when Saw Pan came to Kanti to discuss the matter he killed him and six of his men. This act of treachery was punished by the Marip Kachins, a hitherto friendly tribe which had settled on the Namaw River and still occupies a village at its mouth; Saw Pan being brother-in-law of the Marip chief Lèsèla. Kanti was again destroyed, and Po Hlaing fled. He is still living (1911) at Awthaw. Some of the Shan population fled with



No. 23—LASUNKAM, KACHIN OVERLORD OF THE TARO VALLEY.

him; others lived under the protection of the Marip chief until after the annexation, when Lèsèla invited Saw Ni Daung, a distant cousin of Saw Li, then living at Maingwè, to re-establish Kanti. This he did, and he was appointed Sawbwa in 1891 by the British Government, but died the next year. His son Saw Hong, aged five, was declared Sawbwa, with Saw Ni Daung's minister Saw E as regent. Saw Hong died in 1894, and another infant Sawbwa was appointed in his sister Saw Kin. She also died in 1898, and the regent was then proclaimed Sawbwa, and still holds the title.

The Taro valley, north of the Falls, is occupied by people following Kachin and Shan customs under the overlordship of Lasunkam, the Kachin chief of Laksan. The Kachins collect tribute from the Nagas occupying the mountains to the west, and sometimes make slaves of them, compelling them to follow Kachin customs. Many Nagas have in recent years sought the protection of the Kanti Sawbwa, and settled on or near the river. In March 1909 Lasunkam made a midnight descent on one of these settlements, the Naga village of Lasa, within sight of Kanti, and carried off about a hundred people, some of whom escaped on the way. In November of the same year the Deputy Commissioner met Lasunkam at Labaingaik, the sharp bend in the river below the Falls, and induced him to promise the return of the captives. Nearly all have since been returned.

Shan, Kachin, Naga and Burmese are the languages spoken by the Sawbwa's subjects, who include also Tamans, Malins, and doubtless others whose near ancestors spoke none of these languages. Nearly all are cultivators. A small trade is done with the Nagas and Kachins in unadministered territory.

Mackenzie's North-east Frontier of Bengal, Chapter II. Ref enc

Note by Mr. Tilly on Kanti State in file 2P.-5 of 1892.

Précis of correspondence regarding Kanti State up to 1908, in file of miscellaneous papers of permanent interest.*

(For sanad granted to Sawbwa see Shan States Manual, page 143.)

File 2P.-1 of 1909 and 2P.-1 of 1910, Lasunkam's raid on Lasa, Kanti State.

File 2P.-5 of 1909, proposal to fix boundaries of State.

Files 2P.-1 of 1910 and 2P.-49 of 1911, kidnapping near Heinsum by Su Nagas, and discussion on order to Sawbwa regarding disputes between his villagers and people in unadministered territory.

* See Appendix.

APPENDIX.

In the bibliography at the end of each chapter certain files are mentioned without a correspondence file number. These papers are kept, along with circulars, standing orders, two-inch maps, etc., in a book-box (foolscap size) which accompanies the Deputy Commissioner on tour, and are described below.

The file of *Miscellaneous papers of Permanent Interest relating to the Upper Chindwin District* contains reports of expeditions, monographs, newspaper cuttings, etc., relating to the district, some printed, some copied by typewriter from correspondence files.

The collection of *District Reference Files* is a portfolio containing the following numbered files, which experience has shown to be frequently needed for reference in this district. Some of the papers will probably be incorporated in Volume B of the District Gazetteer, but it is not yet known what this will include. The Alphabetical List of Villages is not included, as it is of pamphlet size.

1. Foolscap map file containing the following maps:—
   - (i) Limits and numbers of quarter-inch maps (topographical).
   - (ii) Limits and numbers of one-inch maps (cadastral).
   - (iii) Limits and numbers of two-inch maps (cadastral) and surveyed areas.
   - (iv) Limits and numbers of four-inch maps (forest).
   - (v) Village-tracts.
   - (vi) Surveyors' charges and headquarters.
   - (vii) Police-stations and outposts (civil and military) with strength and boundaries of station areas.
   - (viii) Registration offices and areas.
   - (ix) Forest charges and revenue stations.
   - (x) Forest reserves.
   - (xi) Government and aided schools.
   - (xii) Hospitals, dispensaries, and vaccinators' charges.
   - (xiii) Opium and liquor shops, with opium-shop areas.
   - (xiv) Markets, cattle-pounds, and slaughter-houses.
   - (xv) Roads and bungalows.
   - (xvi) Ferries.
   - (xvii) Post-offices and postmen's beats.
   - (xviii) Telegraph system and military police signalling posts.
   - (xix) Rain-gauges and rainfall (showing average rainfall for ten years).

(xx) Minerals.
(xxi) Leased fisheries.
(xxii) Distribution of population and languages (showing position, relative size, and prevalent language of every village in the district, without names).

2. Establishments under control of Deputy Commissioner, with pay of each post; distribution and duties of civil police.

3. List of village-tracts, showing villages, *myos*, etc.

4. Notifications relating to district.

5. Tables of distances, with key-map.

6. Road programmes.

7. List of works administratively sanctioned.

8. Register of roads and buildings, P. W. D.

9. Register of roads and buildings, D. F.

10. Orders regarding transport, supplies, and messengers.

11. Agreement with Irrawaddy Flotilla Company.

12. Government steamer programmes.

13. Commissioner's calendar of reports and returns.

14. Budgets for current year.

15. Offices to be inspected by Deputy Commissioner, with dates of inspections for five years.

16. List of clerks. (Kept up to date by bench clerk, and showing permanent and *sub. pro tem.* appointments in ink and officiating appointments in pencil.)

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